

THE TRIALLOF true Teares.

Or the Summons to repentance;
whereby the secure sinner is taught how
to escape the terrible Sentence
of the Supream Iudge.

*Meditated upon CHRISTES weeping over
Ierusalem, very necessarie for
these present Times.*

By *William Est*, Maister of Arts, and
Preacher of Gods Word.

2. Cor. 7. 10.

*For godly sorrow causeth Repentance unto
saluation, not to be repented of.*

LONDON;

Printed by *The. Creede*, for *Arthur Iohnson*,
dwelling neere the great North doore
of S. Paules Church, at the signe of
the white Horse, 1613.

THE
TRIAL OF
THE TOLARS.

On the 20th of the month of
the year 1811, the following
to the Court of the Admiralty
of the said Court.

At the Court of the Admiralty
the 20th of the month of
the year 1811.

Present, the Lord High Admiral
of Great Britain.

The following were
present at the trial.

THE LORDS OF THE ADMIRALTY
THE LORDS OF THE TREASURY
THE LORDS OF THE COMMONS
THE LORDS OF THE HOUSE OF COMMONS



To the Right wor-
shipfull, the Ladie Elizabeth
Greynuile, all happines in this life,
and eternall felicity in the life to come.

HAuing (good Madam) at the vrgent im-
portunitie of some of my best Friends,
reared vp the walls of this simple *Edi-
fice*, as you see, and fearing (the weakenesse
therof being such) that it needed some sup-
port to keepe it from falling : At length
my ambiguous thoughts seized vpon your
worships patronage. I haue long registred
in my heart a gratefull acknowledgement
of your (and my good patrones benefits ex-
tended towards mee:) and wanting worthie
meanes in reall requittance to expresse the
same ; I presumed (which is all I could) in
this dedication to manifest. Not forgetting
your worthie and Right worshipfull Father
Phillip Beuile, with your vertuous Mother,
whose bountifull Hospitalitie, charitable li-
beralitie, religious gouernment of their Fa-
milie, plainly sheweth to the worlde, that
they hold theselues, not borne vnto them-
selues, to liue to themselues, but as good

The Epistle Dedicatorie.

Stewards of Gods manifold blessings, plēti-
fully powred vpon them, to diffuse the same
to the good of manie; which (I assure you)
hath wonne the loue of the rich, the praiers
of the poore, and the applause and praise of
all farre and neere in your country. If the
reading of these my poore Labours at ydle
houres may yeeld you any contēt or com-
fort, it is the thing I wish: yet more then I
can promise, saue only in regard of the sub-
stāce. Small (I confesse) is the gift in regard
of the Author, but great indeed, in respect
of the worthines of the subiect, which (if no
thing else) I am perswaded, will giue it good
acceptance with the well inclined. These
my labours I commit to your worships fa-
uorable protection: promising that if time
& industrie shall bring forth more mature
fruits of my studies (by Gods assistāce) here-
after, you shall also bee partakers of them.

In the meane time, take (I beseech you) in
good part, these my well wishings to your
welfare, and praiers to the *Almightie*, that he
would cōtinue his blessings towards you in
this life, & after this mortal race run out, grāt
you the fruition of his heauenly kingdome.

Your Worships, in all dutie deuoted,

W. Est.

THE TRYAL OF TRVE TEARES.

OR
THE SOMMONS
to Repentance.

LUC. 19 vers 41. 42. 43. 44.

LUC. 19. v. 41. *And when he was come neere,
he beheld the citie and wept for it.*

42. *Saying, O if thou hadst euen knowne at
the least in this thy day, those things which be-
long unto thy peace! but now are they hid from
thine eyes.*

43. *For the daies shall come upon thee, that
thine enemies shall cast a trench about thee, and
compasse thee round, and keepe thee in on every
side.*

44. *And shall make thee euen with the
ground, and thy children which are in thee, and
they shall not leaue in thee a stone upon a stone,
because thou knowest not the time of thy visita-
tion.*

First, here is expressed the occasion.
Secondly, the impulsive causes.

B

That

That which ministred occasion to the Lord of this weeping, was the sight of the citie: *vers. 41.*

The causes impulsive are two: namely two euills, the one present, and the other future.

I The present euill was, the euill of the minde: to wit, the blindnes of the Citizens: *vers. 42.*

The affirmation of this blindnes, he amplifieth by an *antithesis* of a contrarie wish or desire: when he saith: *Oh that thou haddest knowne at the least in this thy day, those things which belong vnto thy peace! &c.*

2
Vers. 43.
& 44.

The future euill pertained vnto their bodies, which was the destruction of the citie.

Vers. 44.

This destruction, againe he excellently deliniateth by the partes thereof: and afterward declareth by the impulsive cause, what mooued the Lord thereunto: namely, their ingratitude toward the gracious visitation of God: *because thou knewest not the time of thy visitation.*

Hosanna:
saue now, a
word of ioy,
acclamati-
on, or try.

Our Lord and Sauour Iesus Christ, in the midst of the pompe and ioyfull acclamations wherewith he was receiued into *Ierusalem*, (some spreading their garments

ments in the way, others applauding and singing a ioyfull *Hosanna* to the sonne of *David*) was nothing at all cheared and delighted with, this solemnitie, neither tooke he any pleasure in the externall glorie and beautie of the citie, nor in their present peace, but cast the eyes of his minde, into that which inwardly lurked: namely, their sinnes and abominations, and foreseeing the seueritie of Gods imminent vengeance for the same, this louing Sauiour in tender compassion, with his holy teares bewailed their securitie, and desolation at hand.

umph, the Iewes called so the willow branches which they bare in their hands, at the feast of tabernacles.

Mat. 21. 7

1 First for our instruction, let vs note here in this first verse, these three things.

That it is said, *he came neare to Ierusalem.*

2 That, *he beheld the Citie.*

3 That *he wept for it.*

For the first, God in his mercie oftentimes commeth neere vnto sinners obstinate in their vices and wickednes, that he might irradiate and dispierce the darkenes of their minds, with the bright beames of his grace and holy inspirations. This is it our louing God saith: *Behold I stand at*

B 2 *the*

Apoc. 3. the doore and knocke, If any man heare my voyce
 20. and open the doore, I will come in unto him, and
 suppe with him, and he with me. But ô wret-
 ched men and women which neglect so
 great a proffered saluation, reiect his di-
 vine inspirations, stoppe the doore of their
 hearts against so sweet a guest, and refuse to
 heare his voyce, and giue a deafe eare to his
 wholesome admonitions.

Zepha.

3.1.

¶ 2. vers.

This obstinacie of the sinners, and in-
 iurie offered to their Creator, the Prophet
 bewailerh and denounceth a woe against
 them: *Woe to her that is filthy and polluted,*
to the robbing citie, she heard not the voyce,
she receiued not correction, she trusted not in
the Lord, she drew not neere vnto her God.
 He approached not so much with his bo-
 dily feete, as with the feete of loue and
 compassion: whereby we are taught to be
 tender hearted, towards such as are in mi-
 serie: yea, the rich may here learne to come
 neere the poore and needie, and in a sym-
 pathie and fellow-feeling of their miseries,
 to relieue their necessities, if they will be
 true followers of Christ.

2

Next it is said, that *he beheld the citie:*
 O how happie had they bene if they had
 made vse of this the Lords beholding them:
 so

so he beheld *Peter, Zachew and Mathew*. *Mat. 26.*
 had mercie vpon them and conuerted *Luc. 19.*
 them, for saluation proceedeth from this *Mar. 9.*
 mercifull beholding of the Lord: his eyes
 did flowe with tender loue and compas-
 sion: as contrariwise by the turning away
 of his face, proceedeth perdition and all
 wretchednes: *But if thou hide thy face they*
are troubled, saith the Prophet: We ought *Psal. 104.*
 therefore to pray vnto the Lord that he *29.*
 would vouchsafe to cast his mercifull eyes
 vpon vs, and say with the Princely Pro-
 phet: *Hide not thy face from me in the time of* *Psal. 102.*
my trouble.

He wept for it: Here are laide open be-
 fore vs these two attributes and perfecti-
 ons of God: *Mercie* and *Iustice*, which
 alwaies goe together *coniunctim*, hand
 in hand, in all his workes. His Iustice ap-
 peared, in that he tooke so strict a re-
 venge vpon that nation for their grieuous
 sinnes against him. It was his tender mercie
 in that he wept, and bewailed (a signe of
 his true humanitie) their extreame mis-
 rie and finall desolation at hand for their
 wickednes, the fire of Gods wrath alrea-
 die kindled, and the sword of his heavenly
 father readie drawne to strike them. *His*

Psal. 145. mercie is ouer all his workes. The experience

9. hereof wee plainly see in this people:

How many blessings, graces and benefits, out of the inexhaust treasure of his loue bestowed he on them? he gaue them a lawe, he miraculously protected them, he raised vp Prophets, Patriarks, and Apostles among them, the *Messias* was promised and sent vnto them, they were his peculiar and chosen people of all nations in the world. But see now (brethren) the severitie of his iustice, and with feeling hearts learne thereby the true feare of the Lord: when they became vngratefull, hard-hearted, disobedient, despised his word, persecuted his Prophets, polluted themselves with all wickednes: God vtterly reiected them, they finde now the heavens inclement towards them, God to neglect them, and whither soeuer they turne themselves, they are exposed to the hissings, reproaches, and iniuries of all Nations. Without faith, without lawe, without Religion, without Prophet, without Temple, without God, hauing not so much as a litle space of the earth allotted them to inhabite, and fortifie themselves, being destitute of all succour. O the severitie of Gods

iudge.

iudgement against sinne: and why was all this? *Because they knewe not the time of their visitation:* As I shall (God willing) vnfold at large when I come to the handling of these words.

Whereby it plainly appeareth, that the Lord did not so much bewaile the ruine of the strong walles, the stately Towers, the gorgeous buildings, the rich ornaments and beautie of that goodly citie, (all which he foresawe should be vtterly ruinated for their sinnes:) their sinnes (I say) the cause of al misery, which they made light of, and least thought vpon, did drawe these teares from the sacred eyes of our Sauour. We see sometimes a mad man, the neerer he is to destruction, the more he laugheth and sporteth: but his deare friends, knowing the danger he is in, weepe and bewaile him the more. This franticke citie when it was nearest to spoile & vtter destruction, most laughed and reioyced, but Christ sheddeth compassionate teares for them, which he would not haue done, if they had lamented and mourned for their owne sinnes.

I here obserue, if Christ the true estima- Obser. 2
tor of things did bewaile the sinnes of c- doctrin.
thers, how much more ought euery

Jer. 9. 1.

Psal. 137.

The wretched estate
of impenitent
sinners.

true feeling Christian heart wish with holy
*Jeremie : Oh that mine head were full of water,
 and mine eyes a fountaine of teares, that I might
 weepe day and night, for the maimes and
 wounds that sinne hath made in my soule,
 whereby I haue prouoked the wrath of
 my louing God, and stand in danger of
 eternall damnation. If the Israelites in
 the captiuitie of Babel sat and wept by
 the riuers side, when they remembered Sion
 their beloued countrey, so that neither the
 pleasant riuers, nor the melodious chir-
 ping birds, or any other worldly delight,
 might cheare vp their drooping spirits:
 How much greater matter of sorrow is mi-
 nistred vnto all impenitent sinners, if they
 would but call to minde their infinite and
 grievous sinnes whereby they haue kindled
 the fire of Gods wrath against them, and are
 holden vnder the miserable captiuitie of
 Sathan, Exiles; Not from the Earthly Je-
 rusalem, but from the Heauenly: not buil-
 ded with insensible, but with liuing stones:
 by the hand of the omnipotent God. This
 blessed Countrey of Gods elect, from
 which (though all Infidells, Atheists, and
 wicked liuers are banished) yet can it suffer
 no detriment, nor euer be destroyed: a-
 gainst*

gainst which, neither *Chaldean*, *Babilonian*, The happy
nor *Persian*, nor all the wicked rable are a- securitie in
ble to cast a darte, or shoot an Arrow, where the heauen-
is heard no sound of Hostilitie, no crack- ly Countrey
ling of Armour, but the inhabitants shall
reioyce in most secure peace and pleasure
for euermore.

Shall the Sonne of God himselfe weepe,
foreseeing the extreame miserie that sinne
bringeth vpon the wicked, and shall the
heart of Man (whome this onely concer-
neth) bee so hard and insensible, as not to
shed one teare of contrition for his sinnes?

Oh that wee would consider the grie-
uousnes of sinne, and the plagues which
God hath in store for the same, we would
then tremble and feare, and seek by repen-
tance to be reconciled vnto God, we would
then chuse rather to be an other *Heraclitus*
in weeping and lamenting for our sinnes,
then *Democritus*, in vaine laughter and re-
ioycing in our sinnes.

Heraclitus.

Democritus.

Oh that men would remember, and with
a feeling heart consider the torments that
God hath reserued for the wicked; I then
perswade my self that vaine delights would
haue no place in your hearts. Surely (be-
loued,) when in the secrete silence of my

A wonder-
how a wic-
ked man can
be merie.

Dionisius
the Tyrant
of Siracu-
sa.

Damocles
his flatter-
er.

Aiax.

Gen. 27.

ſoule I meditate hereupon, I muſe with my ſelfe, and think it to be a wonder of all wonders, to ſee an Adulterer, Blaſphemer, &c. to laugh, ſing, and ſporte, being in that ſtate wherein nothing but eternall damnation is to be expected, without ſpeedy repētance. If *Dionisius* the Tyrant of *Siracuſa*, could take no delight in his glorie, ſtately pallace, purple Robes, coſtly Fare, &c: becauſe (as hee ſhewed *Damocles* his flatterer) he ſtood euer in feare of the Sword. How is it poſſible y^a wicked man or woman can carry a ſerene countenance or a light hart, hauing ſo many ſwordes from Heauen drawne againſt them?

This may well bee called (according to the Greeke Adage) *Bardónios yelos*, the laughter of a mad man: or, *Aiántes yelos*, *Aiax* his deadly laughter. But truly it is to be lamented, yea, with a Torrent of teares to be bewailed, that the ſubiect of our ſorrowe is commonly the loſſe of temporal things. Many bewaile the loſſe of the Creature, but fewe of the Creator of all.

One lamenteth the loſſe of his tranſitorie goods, like prophane *Eſau* for his birth-right: Another ſorroweth at the loſſe of his Honour, Fame, and worldly credit: as *Saul*, who

th my who mourned not so much for his trans-
 won- gression, (in disobeying the voyce of the
 &c. to Lord, the cause of all his miseries) as for the
 t state loue of his worldly honor and reputation:
 ion is and therefore saide to *Samuell*, Honour me I
 ance. pray thee, before the Elders of my people, and *1. Sam. 15*
 could before *Israel*. But all this sorrowe is vaine *30.*
 place, and vnprofitable: For though wee powre
 c (as out teares in neuer so great abundance for
 food the losse of Parents, Children, Friendes, or
 offi- Riches, are they to any purpose at all? But
 rry a when (through sinne wee haue lost God) if
 ing we seeke him by the faithfull teares of Re-
 e a- pentance, we may finde him againe. This is
 g to the onely ende to which all our sorrowe is
 gh- to be directed.

The true &
 profitable
 vse of teares

on Tell me, if anie hauing sore Eyes, should
 haue a precious and approoued water, that
 would cure all diseases of the eyes, & should,
 neglecting his Eyes, wash his Feet with
 the same: were he not iustly to be reputed
 a mad-man? So the teares of Repentance,
 as an wholesome Medicine, serue onely for
 the ruptures of sinne: which being bestow-
 ed vpon any worldly thing, are altogether
 vaine, and of no effect. Even as the ashes
 of a burnt *Viper*, are a present remedie a-
 gainst the venomous byting of a *Viper*: So
 the

Similes to
 shew the va-
 nitie of sor-
 row for
 worldly
 accidents.

Simile.
 Lactant. de
 ira Dei, cap.
 13.

the sorrow that proceedeth of sinne, is a remedy against the punishment of sinne past, and a *Cautelle* against iterating of sinne.

If wee highly esteeme of the Waters of Hearbs and Flowers, which are approoued for the curing of diuers diseases, & wounds of the body: why do we not more esteeme of the Teares of contrition, more precious then any *Balsammum*, for the curing of the Woundes and Vlcers of the soule?

Euen as when an house is on fire, they that would quenche it, haue their refuge vnto the waters: So when the flames of wicked desires are kindled in the soule, the teares of Repentance are a soueraigne water for the quenching of the same. Euen as when a darke Cloud fallerh downe into Raine, the Skie becommeth cleare: So a sinfull soule, the clowde of sinne (through Repentance being dissolued into Teares) becommeth the more bright and cleere both to knowe God, and it selfe.

This profitable sorrow, vpon the considerations of their sinnes, was well knowne to the Saints of God, as it appeareth by the frequent vse thereof, which in *David* flowered, with so plentifull a streame, that he saide

Psal. 6. 6. I canse my Bed every night to swimme, & water

my

my Couche with my Teares.

Againe, *My Teares haue bene my meate* Psal. 42. 3
Day and Night.

Oh that God would lighten our mindes with the beames of his holy spirite, that we might see the filthines of sinne, & the danger of the sinner: As a wayfaring man, that in a darksome night resteth his weary limbs in a Cave full of Serpents, and sweetely taketh his rest mistrusting no danger: if one should come in with a Torche burning, that hee might see the hideous filthie Serpents hissing and crawling about him, he would presently start vp, and take small delight to stay in that place: So (if God of his mercie,) would inlighten our hearts with the beames of his Grace, that we might see the filthy and vgly face of sinne, we would not endure the filthines thereof.

In that our Saviour wepte in the midst of the Honours, Ioy, and applause of the multitude, wherewith they received him into the Citie: We are taught to contemne the vaine ioyes and pleasures of the world, which are alwayes mixed with sorrowe, and shall (in short time, bee turned into mourning) *Extrema gaudij Luctus occupat: The Pro. 14.*
ende of that mirth is heavinesse. Misceatur tri-

2.
Contempt
of vaine de-
lights.

stia

The pleasures of this life are but a fume, a smoake, a dreame.

A medicine against the loue of the world.

fia latis. For what else are the vaine pleasures, honours, and delights of the World? but as one saith, *Spuma, Fumus, Somnium*: A Froth, Smoke, a dreame. A froth or fume, *Quia inflat*, because it puffeth vp: a smoke, *Quia excacat*, because it maketh blinde: a dreame, *Quia euanesce*: because it quickly vanisheth away.

Here we haue in the Sonne of God himselfe, both an example and an effectuall medicine against the loue of the world, and the pompe and glorie thereof, which our common aduersary laboureth by all meanes to incite and kindle in our harts: For he knoweth wel, that when we are once blinded with this loue, there is nothing else to be required; then is there a Doore opened for him to doe what he will.

And surely it is wonderfull to see the subtilty of this Iugling Impostor: for though the glory of the World be most fraile, fleeting, and short, deceitfull, and momentany: Yet this pernicious Painter so disguiseth it with delightfome and Artificiall colours, that men doubt not to vndergoe all extremities, to leaue no sinne vnpractised, that they may obtaine worldly glorie.

Here the Diuell seemeth to me, to be like

like an Excellent *Mathematician*, which through skill of his Arte Perspective, draweth certaine lines in a Table, with such proportion and cunning, that it seemeth to be the trueth of the thing it selfe: and if thou looke through his Geometrical Instrumēt (called *Dioptra*,) thou wilt suppose that there are most beautifull formes & figures of the whole World, whē in very deede there is nothing else but simple and bare Lines: Such is the crafte of this auncient Serpent.

The diuel
like a cunning
Mathematician.

For when the glorie of this World is a thing so vaine and vanishing, he delineateth, and painteth it, with such disguises and shadowes vnto the Eyes of worldlings, that it seemeth most amiable and pleasant vnto them, that being carried away with the desires thereof, they should loose their owne soules, and vilely esteeme of whatsoeuer GOD hath promised to his faithfull Seruants.

We need not search farre for examples: behold the great honour the world here gaue to Christ, and we shall see the fallacie thereof, which *S. Bernard* well obserued, *S. Bernard* handling this place, *Quis sperare debeat in incerto gloria temporalis, &c.* Who would now trust in the vncertainty of worldly glorie, when

when he seeth in him who neuer did sinne, the Creator of *Time*, the framer of the whole Fabricke of this World, so great an Exaltation, and yet to follow such an Humiliation? For in the same Citie, of the same people, and at the same time; Now to be honoured with such acclamations, and diuine praises: And a little while after, to be laden with Reproches, Torments, and deputed among the wicked: This is the end of transitory glorie: So farre *S. Bernard*.

Luk. 19.
38.

Oh how soone had they chaunged their voyces? What a difference is there betwixt this, *Blessed is hee that commeth in the Name of the Lord, Hosannah in the highest*: And this, a fewe dayes after, *Away with him, Crucifie him. Now the King of Israel*: And a little while after, *Wee haue no King but Caesar*: What a difference was there betweene the greene branches of the *Palme*, and *Oliue Trees*, and shortly after, *Thornes*, *Scourges*, and the *Crosse*? Whome now they honoured with their Garments spreadde in the way: A fewe dayes after, they dispoyled him of his owne Garments. To Day the *Sonne of God*: To morrow, *A wicked man*, lesse worthy of life then *Barabas*, *a Theefe*, *a Murtherer*? who would now trust this deceitfull world?

This

This is the loue and friendship of the world (as one wisely meditateth :) The rich man hath many friends, although in truth, riches haue them and not the man : As the asse that carried the *Egyptian Goddesse*, had many bowed knees, yet not to the beast, but to the burthen : for separate the riches from the person, and thou shalt see friendship leaue the man, and follow that which was euer her object : while he may commaund, and can either giue or controll, he hath attendance and proffer of loue at all hands : but which of these dare acknowledge him when he is going into prison for debt ? Then these waspes which make such musick about this Gally-pot, shewe plainly that they came for the honie that was in it. This is the miserie of the wealthie, that they cannot knowe their friends, whereas those that loue the poore man, loueth him for himselfe. He that would chuse a true friend, must search out one that is neither couetous nor ambitious : for such a one loues but himselfe in thee. And if it be very rare to finde any not infected with these qualities, the best way is, to entertaine all, and to trust fewe.

The loue of
this world.

May we not iustly reprove the follie of
greedie worldlings, with these words of
Esa. 55. the Prophet, *Wherefore do ye lay out silver, and*

2. *not for bread? and your labour without being*

The follie
of world-
lings.

satisfied? What would you say of that man,
who in the time of famine, when for want
of foode he is euen hunger-starued, and
hauing a little monie left, should bestowe
the same vpon a plume of feathers to

weare in his hatte? And is not this the foo-
lishnes of the louers of the world, which
when their soules are euen starued, desti-
tute of all vertues and spirituall suste-
nance, spendeth their witts, time, and
labour, in plotting and plodding, lying
and coggging, shifting and shuffeling, catch-
ing and hunting by all vngodly meanes,
after the glorie, riches and dignities of
this world, and when all is done, what is
it but as it were the pursuing of a feather

Pro. 23. 5. yea, a thing of nothing as wise Salomon saith
Wilt thou cast thine eyes, vpon it which is no-
thing? for riches taketh her to her wings, as an
Eagle, & flieth into the heauen. What is this

Isai. 59. else but to weaue the Spiders webbe, as the
ve. 4. & 5. Prophet truly tearmeth it? they cōceine mis-
chiefe, and bring forth iniquitie. They hatch
Cockatrice egges, and weaue the Spider
webbe

webbe: Such as is the conception, such must needs be the birth.

The conception of sinne, is here called *The conception and birth of sin.*
mischiefe: or as some translations haue
 sorrowe. For sinne indeed when it is con-
 ceived in the soule, is but *mischiefe* and
sorrowe. Pleasures seeme pleasant vnto the
 sinner whiles he conceiueth them, and
 how much the more bitter they are indeed,
 so much the more pleasant they appeare
 at the first: but when the ende commeth
 which in short time finisheth all these
 pleasures, then there is found nothing else
 but sorrowes, gall, bitternes and miseries:
They hatch the Cockatrice egges: from
 whence commeth forth the *Regulus* or
Cockatrice, the most venomous Serpent of
 all the rest: for whomsoever he stingeth,
 he falleth into a sweete sleepe, and seemeth
 for a while to feele no paine, but rather a
 pleasure: in the meane time the poyson
 diffusing it selfe into all the bodie, with
 horrible torment he endeth his life. So
 the delights and pleasures of the world
 do at once *infect*, & *interficere*, infect, and
 destroy: the poyson is pleasant, but the
 ende is death. Next he saith, *They weave
 the Spiders webbe.*

The nature
 of the Coc-
 katrice.

Which serueth to no purpose, there can no garment be made thereof, with what labour and diligence doth the spider euenuiserate her selfe to finish her worke, and to what purpose is all this? to catch a flie: but before she hath had any fruit of her labour, cometh a maide with her broome, sweepeth downe the web, and killeth the Spider. Here ye see elegantly expressed, the labour, exercises, and desires of the sinner, in which he spendeth himselfe, and consumeth his life, and all is but a Spiders web. What cogitations doth the worldling reuolue in his minde, what meanes doth he deuise that he may enioy his pleasures and delights? How many labours and sweates doe his riches? How many anxieties and cares doe his delights? How many troubles and vexations doe his pleasures bring with them? But to what ende doe they weaue these perplexed webbes, but to catch flies? Nay oftentimes the reward of their labours when their web is finished, is lesse then a flie: for death is at hand, that diligent *scopatrix* Gods hand-maide, which sweepeth them and their webbes away, before they haue reaped any fruite of their labour and toyle, and so they passe to iudge

Couetous
men hunt
after flies.

iudgemēt, to render an account before the iust Iudge, for their wicked liues and vniust dealing.

But suppose the things of this world were solide, certaine and constant, yet what can the goods thereof profit vs in the time of our greatest necessitie, at the houre of death, and time of giuing account? What profit, I say, then will those Idolls bring vs, which all our life long we haue worshipped? as are all these things, in which we repose and place our hope and felicitie. Then but too late the vanitie and deceit of all those things which we so much esteeme will appeare.

The couctous man (as one pithily writeth) is like a Spider, as in this, that he doth nothing else but lay his nets to catch euery flie, gaping onely for a bootie of gaine; So yet more, in that whiles he makes nets for these flies, he consumeth his owne bowells: So that which is his life, is his death. If there be any Creature miserable it is he; and yet he is least to be pittied, because he makes himselfe miserable. Such as he is I will account him: and will therefore sweepe downe his webbes, and hate his poyson.

The couctous man like a Spider.

Thirdly, by this example of Christ, we are taught to bewaile the sinnes of others, and to haue a feeling of their miseries. The offences then of our brethren are not to be iested at, but to be lamented, if we be Christians indeed: which not onely the example of our Sauour in this place, but also of all holy men and Saints of God may teach vs. We reade that *Moses* and the people, *wept before the doore of the tabernacle* for the sinnes of their brethren and children, wherewith they had offended the Lord: So the Apostle, *bewailed many that had sinned, and had not repented of the uncleannesse, and fornication, and wantonnes, which they had committed.* And again: *He wept for them that were enemies of the Crosse of Christ, whose ende is damnation, whose God is their belly, &c.* And againe, he saith: *That he ceased not to warne euery one night and day with teares.*

Numb.
25.6.

2. Cor.
12.

vers. ult.

Phil. 3. 18.
& 19.

Act. 13.

Jeremy 9.
Iob. 29.

The like we reade of *Jeremy*, *Iob*, and the rest of Gods children Of *Dauid*, *Mine eyes gush out with riuers of waters, because they keepe not thy lawe.* But o good God, (I speake it with compunction of heart) how many are there now found, which take no greater delight then to cause others to sinne, and

to

to heare of the infirmities of their neighbours. Of this sort are they which (as the very agents for the diuell) take pleasure to make their brother sin in drunkennes, and make themselves merrie therewith: but let such knowe, that this *woe denounced* by the *Heb. 2. 15.* Prophet pertaineth to them: *Woe be unto him that giveth his neighbour drinke, and maketh him drunken, &c.*

Fourthly, here we have a notable testimonie of these two attributes in God, *Mercy, and Iustice*: an excellent mirrour for Magistrates, that if in Iustice they be compelled to punish a malefactor, yet in the midst of Iustice, mercy and clemencie should shine forth: which here appeareth in this sweete Sauour, who though in short time after he was to inflict, most horrible plagues, and finall destruction vpon this incorrigible and sinfull nation, yet he shed most mercifull and compassionate teares for their transgressions: for otherwise Iustice looseth *summe*esse, the propertie of Iustice, and is conuerted into tyrannie, if it be done with delight, & be not tempered with mercy. Memorable was the fact of *Marcus Marcellus*, who being now readie to inuade *Marcellus* and repunge the gallant citie of *Siracusa*, *lus.*

Aug. lib. I. gate him vp into a high Tower to behold
de cini dei. the euent of the battell, and when he be-
 held the Souldiers valiantly encountering
 on both sides, the crackling of the glitter-
 ring armour besprinkled with blood, the
 horrible clamour of those which were
 slaine, the fire flaming vp into the skies,
 the terrible noise of the falling of the state-
 ly buildings of that glorious citie; he burst
 forth into teares, though the victorie went
 on his side, considering the miserie they
 were in, and that he was enforced to sacke
 so ancient a citie.

The ancient Romanes (for in later time
 they were more corrupt) shall rise in iudge-
 ment against all cruell and merciles Magi-
 strates, which are touched with no Christi-

Tit. Flam. an commiseration: *Titus Flam:* amongst
 them, was put out of his office and disgra-
 ded, for that he caused a man which was be-
 fore condemned to be hanged in his Par-
 lour: a mans life is not a matter to be plaied
 with, or iested at.

Sulpitius. Contrariwise, *Sulpitius* was greatly prai-
 sed among them, who neuer iudged any
 vnadvisedly, nor tooke pleasure in the iust
 execution of Iudgement, but his teares
 were often scene to trickle from his eyes,
 when

when he pronounced sentence of death
vpon any.

Pars Secunda.

*O that thou haddest euen knowne at the least in
this thy day, those things which belong vnto
thy peace! &c.*

Here our Saviour amplifieth the affir- The Analis
mation of this blindness of the people fis.
(which drew) these teares from the
compassionate Saviour of the world) by an
elegant *antithesis* of the contrarie wish or
desire: *O if thou haddest euen knowne, &c.*
These words expresse a passion proceeding
of sorrow, which if it be vehement, is wont
to interrupt and cut off some words which
should make vp and finish the speech:
This figure is vsuall among the *Rhetoriti-*
ans, and is called in Greeke *Aposiopesis*, *Aposiope-*
where something is left out, which must be fis.
vnderstood for the perfecting of the
speech. As *Quos ego, sed motos praestat com-* Aeneid. I.
ponere fluctus, againe: quanquam ô si solita
quicquam virtutis adesset. And: *O mihi prae-* Aeneid.
tentos referat si Iuppiter annos. So here: *O if* 11.
thou haddest euen knowne &c. is to be vnder-
stood,

stood, how happie & blessed haddest thou bene? O *Ierusalem*, if thou haddest knowne the things that belong vnto thy true peace, as thou art wholly intent, to this supposed, false and transitorie peace, which now maketh thee secure, ô then how happie haddest thou bene, thou wouldest then foresee thy imminent destruction for thy sinnes, and betake thee to repentance and teares, whereas now thou reioycest; that thou mightest indeed procure thy true peace and safetie. O if thou haddest knowne: to wit, the ruine which hâgeth ouer thy head, or me thy Redeemer, who am come so graciously to visite thee, thou wouldest then weepe & bewaile thy grieuous sins where-with thou hast incensed the wrath of God against thee, whereas now thou flatterest thy selfe with vaine ioy, as if all things went well with thee.

By the word [*peace*] among the *Hebrewes* is signified, not one singular good, but all good things which the Son of God brought with him into the world: for at his coming, the *cateracts* of heauen were opened, and a plentiful showre of all graces powred downe on the earth, the first fruits thereof the Lord first offered most graciously vnto the

the people of the Iewes, to whom he was promised, whom he sought to illuminate with his doctrine, to confirme in the faith with his miracles, to kindle their loue with his benefits, to erect them in the hope of immortallitie with his merites, with the examples of his vertues to allure them to follow him, with the maiestie of his presence to grace them, and lastly to aduance them into his heavenly kingdome. These are the things which they ought to haue acknowledged, the want whereof the Lord here bewaileth.

First, in that aboue all things the Lord wisheth vnto them the knowledge of the present good, and future euill, we are to obserue, how great and fearefull is the careles ignorance of men, and their supine obliuion of the time to come, by reason of their present peace and prosperitie, which Christ here deploareth in the Iewes, which being blinded with the peace, glory and abundance of their temporall and present prosperitie, neuer thought vpon the future euils, and miseries, which for their sinnes were shortly to be inflicted vpon them. For when the secure sinner shall say, *peace and safetie: then shall suddaine destruction*

I
Obser.

1. Thes. 5. destruction come vpon him, as trauaile vpon a woman with childe, and he shall not escape. For as oftentimes suddaine trauaile commeth

Simile.

vpon a woman with childe: So Gods vengeance falleth suddainely vpon the sinner in his deepe obliuion of the time to come, when they will not knowe the things that pertaine to their true peace. And so God is wont *tarditatem, vindicta grauitate compensare*, to recompence his slownes, with the grieuousnes of his vengeance.

Valer.

Grego.

Well saith S. Gregorie vpon this place, the peruerse soule being wholly intente to things present, and resolved in earthly pleasures, *abscondit sibi mala sequentia*, hideth from himselfe the dangers following, and refuseth to foresee the euills to come, least they should disturbe his present mirth: but whiles he walloweth in worldly delights, what doth he else but, *clausis oculis ad ignem vadere*? goe blindfold to hell fire? saith he. Least this forgetfulness should possesse our mindes, the Apostle

1. Cor. 7. counsaileth, that they that reioyce, should be as
30. if they reioyced not: that is, as Gregorie expoundeth it, *presentis temporis ita agenda letitia, vt amaritudo sequentis indicij nunquam recedat a memoria*. The mirth and pleasure of this present time are so to be passed, that

that the bitterness of the future iudgement,
neuer depart from our mindes.

In thy good estate remember aduersitie, saith Eccle. 11.
the wise man. But it happeneth to the sin- A Simile,
ner concerning his worldly delights, as it shewing the
doth vnto a traeller, who to finde some vanitie of
shelter from the heate of the sunne resteth worldly de-
himselfe vnder the shadowe of a tree, and lights.
by reason of wearines, falleth into a sound
 sleepe, vntill the sunne in his course, going
about the shadow departeth, and when he
awaketh, he findeth himselfe parched with
the Sunne raies, his body sweating and in-
flamed, his head aking, and perhaps his
body arrested with a continuall feuer. So
the louers of the world, while they catch
at the vanishing shadowes thereof, as ho-
nours, riches, pleasures, and think to re-
pose their rest in them, in the meane time
the course of their life being suddenly run
out, when these *viri dixissiarum dormierunt* Psal. 76. 5.
somnum suum, rich men haue slept their
 sleepe, euen in death they finde they were
deluded with meere shewes, and shadowes
without substance, and for these momen-
taine pleasures to be plunged in the infer-
nall flames, for euer to be tormented. Man Note.
being in honour hath no understanding, he will
not

not knowe the things which belong vnto his true peace, euen like the fagiuated beastes, which are to day in the pasture, to morrow in the shambles. O that we would learne to knowe the things that pertaine to our true peace. Christ leaues God his Father, heauen his countrey, the Angells his people, to dwell with vs, but we scarce allowe him the stable, *there is no roome for him in the Inne.* Pride hath taken the chiefest place in the hart: malice and enuie the next in the minde: lust hath possession of the eyes, lying and swearing of the tongue, gluttonie of the taste, theft and murder of the handes, and couetousnes of our thoughts.

When the Assises are at hand, and the Iudge comming, how circumspect are we that our trialls may passe on our side? What instructing of our counsaile? seeing of our Lawyers? informing of the quest? but Christ is at hand, his day is nigh, his seate prepared. O then that we did knowe the things that pertaine vnto our peace at that day, ô that we would see and preuent the future danger. Mans corrupt nature is commonly most careles, when he should be most carefull: and the wicked most secure,

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cure, when they are most in danger: most negligent, when they should be most provident.

The day of the Lord shall come as a *1. Thes. 5.*
thiefe in the night: therefore the Greeke *3.*
word *Cleptes fur*, is deriued *Apó tou caloptein*, *2. Pet. 3.*
of hiding or couering, or *Cléptein*, to take *10.*
away by stealth, he commeth in the darke
where no body sees, he treadeth vpon
wooll, when no body heares, he watcheth
an houre which no bodie knowes. If the
good man of the house had knowne at what
houre, the thiefe would come, he would surely
watch, saith our Sauour, but we knowe that
Christ's day will come, and yet keepe no
ward: carefull of our goods, careles of
our soules. Our bodies are houses, our
soules our true goods, our fences the
doores and windowes, the lockes, the word
and prayer, the diuell is a thiefe, man is
the Householder: death is a thiefe, his com-
ming is vncertaine, be watchfull and wise,
be alwaies prepared, after death commeth
the iudgement. O beloued, let vs foresee this
daunger, take heede of the fooles *Motto*,
had I wist, least we say too late, *O that we*
had knowne the things which belonged vnto our
peace.

Luc. 12.

Hebr. 9,

Holy

Ieri.

Thren: 1.

Holy Ieremie bewayling the calamitie of his people saith, *Her filthines is in her skirts,*
 9. *she remembred not her last ende, and therefore she came downe wonderfully.*

This [beloued] is the fatall disease of all sinners, and their wretched illusion, they forget their ende, they take sinne by the head, and not by the taile, they consider the beginning of their pleasure, which sheweth them a faire face; but they thinke not of the ende which concludeth the Catastrophe in extreame miserie. And what (I pray you) is this world, which so blindeth vs that we neuer thinke on the future time, and refuse to knowe the things that pertaine in this our day, vnto our peace? surely it may be compared vnto an hollowe nut, or the Apples of Sodome, which haue nothing within but a filthie worme and rottennes: looke into the world, and you shall finde nothing but vanities; pleasures are but forerunners of destruction; this life is a channell, the sweet Riuer do alwaies runne and ende in the salte sea and bitter waters: *breue est quod delectat, aeternum quod exorciat*, short pleasures, long paine: this is the ende of the world and worldlings: a golden head, but earthen feete, like Nabuchadonezers

*Roma vi-
rent Sodo-
mis cine-
rem dant
carptaque
fumit.*

Dan. 2.

Image,

Image, vaine ioyes ende with mourning, as Herods ioy was consumed of wormes; Princes Pallaces are but earth, their golde but the filth of the earth, their silkes but the dongue of wormes, riches are runa-waies, fauour deceitfull, beautie vannie, and corruption our mother: And shall this deceitfull world make vs forget the things which belong vnto our true peace? O that we did knowe at the least in this our day, the things that belong vnto our peace!

As Iacob when he was borne, held Esau by the heele: So the godly considereth sinne by the ende thereof. O that they were wise, then would they vnderstand this, they would consider their latter ende, saith holy Moses. But the present plentie of all things, and the flattering face of the world, hideth Gods iudgement from mens eyes. Even as certaine rich young men, but vnexpert in worldly things, in their trauell taketh vp their Inne, and seeing themselves cheerefully receiued and entertained of their Host, prodigally wast and consume all their money, vntill their purses being peniles, and exhasted of al, they perceiue the countenance of their Host to be changed, their entertainment grudged, attendance de-

D

nied,

Aet. 12.

Pro. 31.

Iob. 7.

Gen. 25.

Deut. 32.

Simile.

nied, and themselves enforced to depart, carrying nothing with them, but shame, reproach and povertrie: So the louers of this world, being lulled a sleepe with pleasures and worldly prosperitie, and being ignorant of the solide & heauenly good things, spend all the vigor of their mindes, and cogitations, their spirituall substance, in these vanities, and when all is spent, they are sent out of the world, sorrowfull, naked, laden with sinne, hauing nothing left but hel and Iudgement. O then that men were so wise to knowe, in this their day, the things that belong vnto their peace.

It is worthie the noting, that Christ calleth all the pleasures of this life but one day: *Euen in this thy day.* For the wicked haue but their day, but Gods Iustice hath many daies: and therefore he saith afterward, *For the daies will come vpon thee: that thine enemies shall cast a trench about thee, and therefore he said vnto the Iewes, this is your very houre:* Euen as the fire according vnto the nature of the subiect on which it worketh, endureth either a short or a longer time, as that which is made with firme Oke continueth long, and that which feedeth vpon strawe quickly goeth out: so the ioyes,

Vers. 43.

Luc. 22.

53.

Simile.

ioyes, pleasures and honours of this life, because the matter thereof, is fluid, caduce, and fraile, soone vanisheth away, but that which is fixed on the soliditie of vertue and godlines, endureth for euer.

Plinie reporteth, that there is a kinde of *Plini. lib. 8*
wolfe called *Lupus ceruarius*, which is of this *cap. 22.*
nature, that being neuer so hungrie, and *nat. hist.*
hauiing hardly found his preye, if he looketh backe and espieth some other preye, he forgetteth his hunger, and the meate he hath present before him, and followeth after that which is vncertaine.

Quærit incertam (tanta est obliuio) prædom.

*Forgetting still his present pray,
Vncertaine hopes he seeks alway.*

So obtuse and dull is his memorie. Like vnto him are they, which being delighted with the present pleasures of this life, they altogether forget their first loue, and the doctrine of heauenly things which they had learned, and pursue vaine and vncertaine pleasures.

We haue here a most sweete and comfortable testimonie of the inspeakeable loue *Ezek. 18.*

and mercy of God, who is so farre off from willing the death of a sinner, but rather that he conuert and liue: that he doth not onely lament their imminent destruction, and wish the conuersion of the wicked, but patiently expecteth their amendment. *He is patient towards vs, and would haue no man to perishe, but would haue all men to come to repentance:*

2. Pet. 3.

Exod. 34. for the Lord is patient, slowe to anger, and

6. & 7. abundant in goodnes and truth, Reseruing mercie for thousands, forgining iniquitie, transgression and sinne: not that he hates not iniquitie, but that he awaites our amendment.

Dan. 4.

Luc. 13.

Gen. 6.

Fortie daies he gaue space to *Nininie*, to *Nabuchodonozzer* twelue moneths, three yeares to the barraine figtree, an hundred yeares to the olde world, and fortie yeares to *Ierusalem*, before this destruction fel vpon them; but how long hath he expected vs? and shall we still despise his long sufferance which leadeth vs to repentance? We are long in building an house, but quicke in pulling it downe; *deus cum struit, velociter struit.*

Rom. 2. 4.

Chriso. ser.

50. de pen.

But God is quicke in building vp, and slowe in pulling downe: he sets vp in power, but destroyes in mercy. He would not drowne the world before *Noah* preached, nor

nor burne *Sodome*, before *Lot* exhorted: he will warne *Egypt* by *Moses*, the *Jewes* by *Ieremie*, and *Ierusalem* by *CHRIST* and his *Apostles*, and that with weeping before he punisheth. O loue! to send vs his sonne: O mercy! to stay vs falling: O patience! to attend our returning, desiring our repentance.

The vse of all this is : that seeing the bountifulnes, and long sufferance of God leadeth vs to repentance, that we abuse not this goodnes of the Lorde, but betime prouide for our peace, by taking hold of repentance. O let vs not be slacke herein. *In futurum enim nostra distulimus*, saith *Seneca*, we leaue all for hereafter. It is to be feared the diuell will plead prescription, we are so slacke in challenging our inheritance. *Cadit asinus & est qui subleuat, perit anima & non est qui recogitat*. The asse falleth into the ditch, and we carefully pull him out, but the soule perisheth and we neuer regard it. *Teshuba* the Hebrew, *Metanoia*, the Greeke, *resipiscencia* the latine : conuersion, the English, are *Synonimies*: All teach vs, that repentance is a turning from sinne. *Metanôen conueriti*, *Fernu.* to be turned. The *Metaphor* is borrowed from a Traueller, who wandring out of his way,

way, and being admonished, turnes againe into his right way. *Auerſion*, a turning out of the way, is, when one forsaketh God and serueth Sathan; *Reuerſion*, is, when a man leaues ſinne, and returnes to God by repentance. Sin then, is, *per am̃a errare*, to wander through by waies: repentance is, *Ad viam regiam redire*; To returne into the right way again. The prodigall ſonne, went out of the way, when he wandred from his father, but found againe the right way, when he returned to his father. *Sinne*, is *Anoia*, follie and madnes. *Metanoia* repentance, is a chaunge vnto wiſedome. The ſinner whiles he continues in his wickednes, doth as it were, looke without eyes, heares without eares, and vnderſtandes without his heart; but the penitent doth *Meta*, put them on again, and doth nothing without them. The word *recipiscentia*, as it were *reſapere*, or *poſt factũ ſapere*, teacheth vs, that ſinne is a madnes, and to repent, is to waxe wiſe after follie, to come to his right wittes againe.

The true repentant, taketh hold of Gods promiſe, and doubteth not of forgiuenes: *fides ambiguum non habet*. Faith admits no doubt. Faith cannot be doubtfull: the faithfull,

full, deferres not repentance, nor returns
 as a dogge to his vomite. The Serpent that
 hath cast off her skinne, leaues it behind
 her, and resumes the same no more. The
 bird that hath escaped from the snare of
 the fowler, will afterwards be the more wa-
 rie of the nette. And the spouse of Christ *Cant. 5. 3.*
 maketh this resolution, *That she hath put off*
her coate; how then should she put it on? she hath
washed her feete, how should she defile them?

It is as impossible for fire to burne in the
 water, as the truely penitent to wallowe in
 wickednes. Our sins (brethren) do daily re-
 crucifie Christ, & are no better then *treasons*.
 Impenitent *Sathan* cannot be saved, & they
 that seeke not pardon shall not finde it: no
 repentance, no confession, No confession,
 no sorrowe; No sorrowe, no turning; no tur-
 ning, no saluatiō. Christ is the dore of hea-
 uen, he opens, if we belieue: and we shall en-
 ter, if we repent. Faith and repentance goe
coniuinctim, and hand in hand: Faith recon-
 ciles, repentance reformes: Faith receiues
 the promises, repentance renues the man:
 the penitēt onely are partakers of the bles-
 sings. All the vialls of Gods wrath shall be
 poured downe, all his plaques shall light
 on the impenitēt, to the vtter perdition of
 D 4 body

body and soule, began here in the person
attainted, proceeding on the conscience
conuicted, and consummate on the partie
condemned for euer to endure. Here are
Alastores of *Alastein* tormentors for *Nero*:
Plutoes horses for *Oedipus*, an euill spirit
for *Saul*, and a gnawing conscience for *Achi-*
tophell. *Heu quantum misero poenæ mens*
conscia donat.

I. H.

Lucan.

O with what paine and griping smart,
A guiltie conscience wounds the hart.

O beloued, if *Ierusalem* had repented in
that her day, she had then knowne the
things that pertained to her peace, then
would the Saviour haue reioyced, and not
haue vntered this sorrowfull *Threnodiam*,
whiles they sang *Hosanna*: O if thou haddest
knowne the things that pertaine vnto thy peace.

Repentance
the sanctua-
ry of the
soule.

Let vs therefore (good brethrē) linger no
delaies, but betime flie to repentance, the
sanctuarie of the soule: take heede least
sinne passe through his gradation, and so
get an habite. Least while custome grow-
eth, manfadeth, grace absenteth, sin presen-
teth, the heart is hardened, and man obdu-
rate: so that now God is contemned, his
threat.

threatning reiected: heauen cannot winne him, nor hell scarre him: ioyes cannot allure him, nor torments affright him. This is Sathans ladder of perdition: sinne step-peth from temptation, to thinking: from thinking, to liking: from liking, to yeelding: from yeelding, to acting: from acting to custome: from custome, to hardnes of heart: from hardnes of heart, to a reprobate minde, full of vnrighteousnes, fornication, couetousnes, enuie, murther, backbiting &c. As a learned Diuine excellently obserueth.

I would here haue ended, but I cannot forget an obseruation of an anciēt Schoole-man, vpon these words, *in this thy day*. He calles this their day, wherein the Sauour of the world, offered them so louingly his grace, and saluation, their true, and eternall peace: which if they had embraced, then had not the *Romanes* sacked their cite.

Here obserue, that the day of this life is giuen vs, to make prouision for our true and eternall peace: but there is an other day, wherein Christ will come in iudgement, severely to punish the contempt and abuse of his proffered grace and saluation: in this our day, which we haue so vnkindly

*Jacobus
Iansenfis.*

Obs.

reiected. These two dayes are diligently to be pondered and thought vpon in our mindes, the one of these daies is Gods day, the other (if so I may tearme it) is mans day, because he abuseth the benefite of this time of grace, not to the will of God, but to serue his owne pleasures and vanities. In this day, the wicked will serue their owne lustes, and doe as they please; now may *Zedekiah* persecute the *Lords* *Prophet*, and cast him into a *Dungeon*. But in the day of Gods Iustice, *Zedekiah* shall be taken, deprived of his kingdome, and his eyes thrust out. Betwixt the godly and the wicked this is the difference; all the daies of a godly mans life, is the day of God, for he vseth it to Gods glory, and worketh the worke of the Lord.

But the wicked maketh it his owne day, for he abuseth the whole time of his life, to pleasure lust, gluttonie, &c and why? *Because these things are hidde from thine eyes.* Here is now the cause of all euill, the wicked securely wallowe in their sinnes, abuse Gods patience, growe dayly worse and worse, and become more obdurate in their sinnes, because Gods iudgements for sinney and his imminent vengeance is hidden

Ier. 3. 7.

Ier. 39. 7.
Note.

The cause
of all euil.

hidden from their eyes, as the Prophet *Amos 6.3.*
 saith: *They put farre from them the euill day,*
and approach to the seate of iniquitie. This rea- *Eccle. 8.*
 son also Salomon giueth: *Because sentence*
against an euill worke is not executed speedily,
therefore the hearts of the children of men are
fully set to doe euill. But let vs (my deare bre-
 thren) betime remember the euill day, and
 knowe the things that pertaine vnto our
 peace; *Seeke the Lord while he may be found, Esa. 55.*
call vpon him while he is nigh.

The time was when *Esau* had a birth-right,
Dines pleasure, *Ierusalem* peace, and the foolish *Mat. 25.*
Virgins might haue entered. Now is the time
 that peace is offered, repentance preached,
 & heauen gates are opened. The time wil come,
 (if we despise the patience of the Lord) that
 we shall pray with *Dines* and not be heard:
 weepe with *Esau*, & not be pittied: knocke
 with the five *Virgins*, & the doore not ope-
 ned. *The Storke, the Crane, the Turtle, the*
Swallow, knowe their appointed time. And shall
 we be more ignorant in the things, *Ier. 8.*
 that pertain to our peace, then the very foules? A tra-
 ueller being tolde of a *Lyon* in the
 way, will stay his iourney: a blinde man ha-
 uing notice of a *Serpent* in the path, will re-
 fraine his walking. *Sathan is a rearing Lyon,*
 and

and shall we goe forward in vngodlines: Sinne is a stinging Serpent, and shall we goe on still in wickednes?

O then, while *this our day* lasteth, while Christs hands are opened, and the doore of mercy not shut, let vs aske, and he will giue vs: let vs goe to him, and he will saue vs: *in futuro salum remuneratio, & condemnatio*, after this life there is either reward or punishment: saluation to the godly, destruction to the wicked.

Thus much for the first impulsive cause of Christs weeping over *Ierusalem*, Namely, the present euill which he sawe among them, which concerned their mindes, and was the cause of all their miserie: the blindness of their mindes, *because they would not knowe, in this their day, those things which belonged vnto their peace.* The other (as I

Vers. 42.

The second
impulsive
cause of
Christs weep-
ing.

(said before) was the future euill which pertained vnto their bodies; Namely, their small destruction, by famine, fire, and sword, which our Sauour foresawe to be at hand, for their grieuous sinnes committed against God and his ministers. And lastly, against the sonne of God himselfe.

The Ana-
lysis.

Which *destruction* he excellently delineateth by the parts thereof. For the daies
shall

ines: *but come vpon thee, that thine enemies shall cast* **Verf. 43.**
 e god: *trench about thee, and compasse thee round,*
 while: *and keepe thee in on euery side.* Lastly, he de-
 ore of: *clareth the same by the impulsive cause*
 giue: *which mooued the Lord thereunto, name-*
 vs: *ly their ingratitude towards the gracious*
 atio, *visitation of God, because thou knowest not*
 r pu- *the time of thy visitation.*

cti- There was neuer any Nation vnder the
 cause: sunne, whose misery, calamitie, & destruc-
 me- tion was so great and horrible, as this of
 ong: the *Iewish Nation*, as *Iosephus* himselfe be-
 and: ing a *Iewe* and in the citie at that very time,
 nd- and therefore *testis oculatus*, an eye witnes
 not: of all their miseries, doth affirme.

Iosephus
lib. 6. c. 7.
de bello Iu-
deorum. 1

which: And also *Egesippus*, who liued in the
 as I: Apostles time, hath committed to writing,
 cr- and to this very day the wrath of God pur-
 heir: sueth them, as their miserable dispersion
 nd: and persecution through the whole world
 e at: doth manifest, in the time of the siege the
 ted: famine was so great, that dogges, cattles,
 ly, and mife, were eaten, yea one deuoured an
 li- others vomit, and (which I tremble to
 ies: speake) women did kill, dresse, and greedily
 all: deuour, their owne children, the extre-
 mitie of famine vtterly abolishing all mo-
 therly compassion and nature: eleuen hun-
 dred

Egesippus
lib. 5. cap.
10.

dred thousand perished by famine, sword, and pestilence, and ninetic seven thousand, after the destruction of the citie, were carried away into miserable captiuitie. Was euer the like masacrie heard of since the vniuersall flood wherein the whole world, (*Noah* and his company onely excepted) perished by water? What a fearefull example of his iustice, hatred, and seueritie against sinne, did God shew in this horrible vallation of that citie? But how great also was his pietie and mercy, in that so long before he foretolde and bewailed, with bitter teares, this memorable desolation? We reade that *Christ* wept for three causes, and at three severall times.

1 First, he wept for to confirme our hope and confidence in his mercy, when we consider that these compassionate teares of our Saviour, flowed from his intire mercy and loue.

2 Secondly, he wept, that he might mollifie our stonie hearts, to relent for our sinnes, and to teach vs to bewaile our owne miseries.

3 Thirdly, he wept, to instruct vs, when is the due time of weeping: which is, when we feele our conscience most secure in
our

our finnes, little thinking vpon Gods vengeance, as did the Iewes at this time.

At three sundrie times also we read that he wept.

1 First at the raising vp of *Lazarus*, where he bewailed mans incredulitie, and conscience dead in sinne, which custome hath brought to such an obstinate habite, that neither his threatnings may awake, nor his sweete promises rowle them vp out of this deadly lethargie.

2 Secondly, vpon the *Crosse*, where with strong crying and teares, he bewailed the diseases of mans soule, which needed so great a cure.

3 And thirdly, here ouer *Ierusalem*, a little before his passion, where he bewailed not so much his imminent death, as the future desolation of that *Nation*. Which he plainly signified vnto the woman that bewailed and lamented him, when he said: *Ye daughters of Ierusalem, weepe not for me, but weepe for your selues and for your children. For behold the daies will come, when men shall say, blessed are the barraine & the wombs that neuer bare, & the paps that neuer gaue sucke.* Which words no doubt the woman vttered at the siege of the citie, when the famine was so great,

When we are most secure in our finnes, then haue wee greatest cause to weepe. *10's. 11.*

Heb. 5.7.

Luc. 23.

great, that casting off the sence of nature, they killed and deuoured their owne children.

But as here we may behold the seueritie of Gods iustice, and the poysoned nature of sinne; So in this his vengeance we may see the sparkles of his mercy to shine forth: for he gaue to this sinfull citie, fortie yeares space of repentance, that they might bewaile their sinnes which had so kindled the wrath of God against them, in which space also he shewed many straunge signes and wonders among them, (as *Iosephus* reporteth who liued in those daies,) that by putting them in minde that the fire of his wrath was kindled, and his sword readie drawne, to strike them, he might call them to repentance: for it was full fortie yeares, or as some say, fortie two after his assention, before *Vespasian* the Emperour of Rome, and his sonne *Titus*, the executioners of Gods iudgement for their sinnes, vtterly ruinated the walles, sacked the citie, and brought that Nation to finall desolation. And so this mercifull Lord did temper the rigour of his Iustice, with the sweetnes of his mercy, that to such as would returne from their wickednes, he

Vespasianus.

Titus his sonne.

gaue

gaue space of repentance. So before he sent the flood, this louing God, for the space of one hundred yeares patiently expected their amendment. So before he gaue *Ierusalem* and the Temple into the hands of the *Chaldeans* to be spoyled, he sent his Prophet *Jeremie*, a man sanctified from his mothers wombe, by whom he offered them peace, and excited them to repentance for the space of many yeares, vnlesse they would runne in their sinnes to their vtter ruine and destruction. But they were so farre off frō being reclaimed by so many admonitions, that they cast the Prophet into prison, persisted in their wickednes, vntill they brought the heauie wrath of God vpon their heads. For so it is recorded in the sacred historie: Therefore the Lord God of their fathers, sent to them by his messengers rising earlie and sending: For he had compassion on his people, and on his habitation. But they mocked the messengers of God, despised his words, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no remedie. For he brought vpon them the King of the *Chaldeans*, who slew their young men with the sword in the house of their sanctuarie, and spared neither young man,

2. Chron.
36. 15. 16
and 17.

nor Virgin, ancient, nor aged?

O that we would euer haue before our eyes these examples of Gods hatred of sinne, and the seueritie of his Iudgement against wicked men: Surely it would much profit vs to the planting of that true feare of God in our hearts, and be an effectuall medicine against the dangerous securitie, and vaine presumption of this loose and corrupt age, especially to repressse the false and deceitfull hope of many wicked men, which running out the whole race of their life, in all kinde of leaude and licentious liuing, obstinately contemning Gods word, and despising his Messengers, and yet they presume on Gods mercy and fauour, and suppose that all things shall succeed well with them; not considering, that in God there is not onely mercy in store for the penitent sinner, but also Iustice to restraine the insolencie of wicked men. Was the Lord then a seuerer reuenger of all impietic, and is he now changed? doth he now winke at our wickednes? No, no, he is still the same, and in him is no change, as he saith by his Prophet. *I am the Lord, I change not.* How much better were it for such to hearken

Mal. 3. 6.

to

to the wholesome counsaile of the wise man: *Say not thou the mercy of God is great, Eccle. 5. 6 he will forgive my manifold sinnes: for mercy and wrath come from him, and his indignation cometh downe vpon sinners.* This dangerous sicknes, I will labour (God willing) in what I purpose to speake more vpon this texte, to cure: for I am verily perswaded, that the number is almost infinite, of them that being deluded with this deceitfull hope, doe rush headlong into eternall torments; Neither is there any Inginne of that olde cankered Serpent more frequent, or more to be feared.

And for the performance hereof, I thinke no way more effectually, then by setting downe some examples of Gods horrible Iudgements inflicted vpon wicked men, which being attentively considered, we may vnderstand, Gods hatred of sin, that thereby the feare of God being entertained in our hearts, we may growe into a serious detestation of sinne, the cause of all misery in this life, and rewarded with eternall torments in the life to come. And to passe over the three fearefull torments, mentioned by S. Peter, of the Angells that had sinned, and were 2. Pet. 2. cast downe into hell, and deliuered into chaines 2. 4. 5. 6.

Job. 4. 18. of darkenes, to be kept unto condemnation. Of
Jude 6. the olde world, of the vngodly which perished in
Gen. 7. the flood: Of Sodome and Gomorah, which
Gen. 19. were turned into ashes, and made an example,
24. 25. unto them which should after live vngodly.

What a judgement I pray you, was that
 wherewith God, after he had wasted all
Egipt with so many plagues? Lastly, drow-
 ned *Pharaoh* with his great hoste in the
 red Sea, so that there was not one left a-
Exod. 14. live to carrie newes what was become of
27. 28. the rest?

What a *Judgement* was that which a lit-
 tle while after God inflicted vpon his owne
Exod. 32. people, when they worshipped the golden
28. Calfe, for which sinne there perished at
 one instant three thousand men?

What a *Judgement* was that, which the
 Lord layed vpon the *Israelites*, for commit-
 ting whoredome with the daughters of *Moab*,
Num. 25. For which there died twentie and foure
9. thousand of the plague?

But leauing now, for breuitie sake, these
 punishments common to many, let vs con-
 sider how seuerely God punished King
Dauid for committing adulterie with the
 wife of *Uriah*, though he were a man en-
 tirely beloued of God, yet he winked not

at his wickednes, but sent the Prophet Na-
 than vnto him with this message; *Where-* 2. Sam 12.
fore hast thou despised the commandment of vers. 9. 10.
the Lord, to doe euill in his sight? thou hast 11. & 12.
killed Vriah the Hittite with the sword, and
hast taken his wife to be thy wife, and hast slaine
him with the sword of the Children of Am-
mon. Now therefore the sword shall neuer de-
part from thy house, because thou hast despised
me, and taken the wife of Vriah the Hittite to
be thy wife. Thus saith the Lord; Behold, I
will raise vp euill against thee out of thine owne
house, and will take thy wines before thine eyes,
and giue them vnto thine neighbour, and he
shall lie with thy wines in the sight of this sunne:
For thou didst it secretly; but I will doe this
thing before all Israel, and before the sunne: and
though the Lord vpon his peccani and vn-
fained repentance, did put away his sinne;
So that he did not die, yet to shew his hatred 2 Sam. 12.
of sinne to all posterities, what seuer 33.
chastisements and tragicall crosses all his
life long did God inflict? but how great
and extraordinarie was his repentance that
followed this sinfull fact, he himselfe wit- Psal. 51.
nesseth: So that his whole life afterwards
seemed too little for repentance, that he
might be reconciled vnto God, and resto-

red into his fauour. How did he bewaile his great offences, desiring God that he would forgiue his sinnes, and renew in him his holy spirit, promising that he would not be vnmindfull of so great a grace shewed vpon him? And how vehement was his sorrowe, he expresseth: *I am bowed and*

Psal. 38. 6. crooked very sore, I goe mourning all the day.

8. 9. I am weakened and sore broken. I roare for very griefe of my heart. Lord I powre my whole desire before thee, and my sighing is not hid from thee. Againe, how great was that

Psal. 6. 6. sorrowe, when he saith: I fainted in my mourning. I cause my bedde euery night to swimme, and water my couch with my teares.

Therefore for the fewe nights which he spent in filthie and sinfull pleasure; he passed the rest of his floure in bitter weeping, sighing and mourning. And his bedde which he had polluted with vnlawfull lust, he afterwards washed with a large and plentiful flood of teares. And what could be more to expresse his serious and earnest repentance? Notwithstanding this repentance, let them with a feeling heart consider what followed, which sport and leet at this sinne, and tearme it but a trick of youth, a naturall inclination, &c.

Though

Though King *David* were highly beloved of God, as a man after his owne heart, yet the Lord would not so lightly passe over his sinnes, but by his chastisements and afflictions, would make him a memorable example to all licentious liuers to the worlds end.

For first the children (the fruit of his adulterie) was stricken with sicknes and died.

2. His daughter *Thamar* was incestuously defiled by her owne brother *Ammon*. 2.Sam.12.

3. *Ammon* for his incest, was slaine by *Abjalon*. 2.Sam.13.

4. *Abjalon* raised warre vpon him, (ambitiously aspiring after his fathers kingdom, and conspiring against him) defiled his concubines, and came to a wofull destruction. And therefore for defiling the one wife of *Vriah*, his tenne concubines were polluted, and defiled, not by a stranger, but by his owne sonne: not in secret, but in the open viewe of all *Israel*; according as the Prophet *Nathan* foretolde: For thou diddest it secretly, but I will doe this thing before all *Israel*. 2.Sam.16.

If God so grieuously afflicted King *David*, a man after his owne heart, for

the sinne of adulterie, and that after so great sorrowe and contrition of heart for his offences, Mercifull God, in what state doe they stand, which make no conscience of this sinne? yea is it at it, so farre off are they from sorrowing with holy *David*; But let such by these examples, consider the fearefull estate they are in, and Gods heauie wrath hanging ouer their heads, that (if they be not altogether giuen ouer to a reprobate lense) they may betimes betake themselves to amendment of life, labour by *Dauids* example, by serious and vnfaigned repentance to be reconciled vnto God, that they may come out of the snares of the Diuell, and escape the eternall torments prepared for them: *It is a fearefull thing to fall into the hands of the living God.*

Hebr. 10.

Now (brethren) these things are examples vnto vs (as the Apostle saith) *That we should not lust after euill things as they lusted.*

1. Cor. 10. *For whatsoever things are written aforetime; are written for our learning.*

Rom. 15. 4.

These indeed, are manifest examples of Gods great hatred, and vengeance against all impietie and wicked men: but these temporall punishments are light, yea but a shadowe, being compared to the eternall torments

torments in the life to come: these chiefly afflict the body, but the other shall seize vpon body and soule.

These are but temporarie, and prelined within the limits of this short life: the other eternall, which neuer shall finde ende or limit. If then this vastation of *Ierusalem*, foreseene so long before, did drawe teares from our louing Lord, with what teares of contrition should we bewaile our sinnes, which will in the end (without repentance) plunge vs in eternall torments, whereof all other affliction is but an Image or shadowe? For so the Apostle *Peter* layeth before vs the destruction of *Sodom* and *Gomorah*, as an example of the eternall punishments prepared for *these which hereafter should liue vngodly.* 2. Pet. 2. 4.

There the damned shall spirituallly suffer all these things which the Lord here bewaileth, but after a diuers manner of torment.

There all the rabble of the wicked shall be trenched about with their enemies [the Diuells] so that they shall haue no euasion to escape out of their hands. There shall be famine, sword and pestilence, that is, diuers kindes of torments proceeding from

Varieties of
torments.

the order of Gods Iustice according to the condition of euery sinne. And it may perhaps haue probabilitie, which some think, that there shall be diuers kindes of torments, for diuers kinds of sinnes: as namely, other torments for the proud, other for the couetous, other for the lecher, other for the enuious, &c.

So that the proud and high minded, shall there be deiected and cast downe full lowe: the couetous shall there be pined with extreame penurie of all things. There the enuious in rage shall rent and teare their owne bowells. There the lecher for the short pleasure of his vncleane flesh, shall be tormented with most bitter tortures. There the greedie glutton, who made his bellie his God, shall with the rich glutton be tormented with most cruell hunger and thirst, and be denied one droppe of colde water to coole his tongue. And whereas the Lord saith of that sinfull citie: *there shall not be left one stone vpon another, which shall not be throwne downe.*

Luc. 16.

Luc. 19.

44. This calamitie also shall not there be wanting, when there shall be no fence, no member of the body left without his torment: for euen as the wicked haue given
their

their members, as weapons of unrighteousnes, unto sinne: So the order of Gods iustice, requireth that no member should be free from his proper & deserued punishment. So the vnchaste eyes, so the eares which lay open to detractions and slanders; So the deceitfull tongue, which vttered so many lies, & falsehoods, sparing neither the fame of widowe, wife, virgin, or any other; so the body which was effeminate & weakened with so many pleasures and delights, shall there receiue their seuerall torments, according to the qualitie of the offence. Where that shall be fulfilled which the spirit of God saith: *In as much as she glorified her selfe and liued in pleasure, so much giue ye to her torment and sorrowe:* and for euery member vpon which the fabricke of mans body, (as an edifice built with stones) consisteth, shall receiue worthy and peculiar punishment.

Rev. 18.7.

If then Gods temporal Iudgements in this life, which manifest his hatred of all iniquitie, should breede in vs a detestation of sin, how much more should the consideration of his eternall punishments (whereof the other as I said are but a shadowe,) be an effectual remedie against all vngodlines, & plant the filiall and healthfull feare of God in
our

our hearts? This is it which the Lord himselfe requireth of vs.

Mat. 20. *Feare not them which kill the body, but are : 8. not able to kill the soule : but rather feare him which is able to destroy both body and soule in hell.*

What hope is then left for those forlorne wretches inuironed with so many torments? what will they doe; whither will they flie? what counsaile will they take? will they flie to the remedie of repentance? but now the time of repentance is past, and the day of vengeance is come; will they then seeke for shelter at Gods mercy, which is the onely refuge and solace in all miseries? but this life onely is the time of mercy and pardon, but then is the time of wrath and iudgement.

Let vs not (beloued) suffer the day of this life which God in his mercy hath lent vs, to seeke peace, pardon, and reconciliation, vnprofitably to slippe away, least the day of wrath, vengeance, and irreuocable destruction surprise vs at vnawares: The day of this life is the time of Gods gracious

Luc. 1. 37. visitation, allotted vs, to serue him in holines and righteousness all the daies of our life, saith holy *Zachariah*: not onely *omnibus diebus*,
all

all the daies ; but *omnibus diebus nostris*,
 (saith a writer) all our daies : for the time of
 this mortall life is giuen vnto vs to serue
 the Lord in all holy conuersation, making
 prouision for the life eternall ; for death
 will shortly arreſt vs, when there ſhal be no
 more place, nor time of repentance: there-
 fore ſaith our Sauour ; *The night cometh
 when none can worke. Behold now is the accep-* *Ioh 9. 4.*
ted time, behold now is the day of ſaluation. *2. Cor. 6. 2*

But to returne againe to the words of
 the texte? why did God inflict this horri-
 ble puniſhment vpon *Ieruſalem* and the
 whole Nation of the *Iewes*? The Lord him-
 ſelfe giueth the reaſon : *because thou kneweſt
 not the time of thy viſitation.* The Lord in his
 mercy did many waies viſite the, both by
 proſperitie and aduerſitie, as in part I haue
 before diſcourſed. And laſtly, he *viſited* *Luc. 1. 17.*
them from an high, by ſending to them his
 onely ſonne *I E S V S C H R I S T*, who
 brought with him all good things, by
 which he illuminated *them that ſate in
 darkenes and in the ſhadowe of death*, and free-
 ly offered them his graces and ſaluation.
 Which inſtimable benefits, they were ſo
 farre off from acknowledging, that they
 reiected and crucified the Author of ſo
 great

great a saluation, as their forefathers persecuted all the Prophets before them.

It may seeme strange (will some say) that in the midst of this publike ioy and applause of the people, *CHRIST* wept at his coming to *Ierusalem*, which at any other time we neuer reade that he did, though he was many times before in the citie: the cause hereof is easily to be giuen. The Lord came at this time most louingly to visite this citie, and to performe all things which the Prophets foretolde of him, to consummate whatsoeuer was promised of the *Messias*, and to manifest his infinite loue to the posteritie of *Abraham*: yea towards all men, being now readie to giue his life a rancome for the sinnes of the whole world.

¶ This mercifull visitation they would in no wise knowe, wherefore there was nothing more to be expected, but the seueritie of Gods wrath and iudgements to fall vpon them which before he had threatened. As, *I goe my way and ye shall seeke me, and you shall die in your sinnes. And, The daies will come, that you shall desire to see one of the daies of the sonne of man, and ye shall not see it. And againe; O Ierusalem, Ierusalem, which killest*

sb. 8.21.

Luc. 17.

22.

the

the Prophets, and stonest them which were sent *Mat. 23.*
 vnto thee, how often would I haue gathered thy *37.*
 Children together, as the henne gathereth her
 chickens vnder her wings, and ye would not: be-
 hold your habitation shall be left vnto you deso-
 late. Againe: Ye daughters of Ierusalem, weepe *Luc. 23.*
 not for me, but weepe for your selues, and for *28.*
 your children: for behold, the daies will come,
 when men shall say, blessed are the barraine,
 and the wombe that neuer bare, and the pappes
 that neuer gaue sucke.

All these euills were at hand, yea euen
 at the doore, punishment could not long
 be deferred, seeing Gods gracious visita-
 tion was contemned. This did *CHRIST*
 foresee as if it were present, namely, that
Ierusalem should come with that whole
Nation into vtter desolation: without en-
 uironed with the enimie: within, afflic-
 ted with seditions and factions, that so
 many thousands should perish with the
 sword, famine, and pestilence, that the
 remnant should be scattered abroad
 through the whole world, solde, and be
 made a spectacle vnto all Nations, this
 their miserie, this pittifull Sauour knewe
 to be at hand, and bewailed the same.

This

Two necessa-
ry obser-
uations to
be conside-
red.

This offereth to our view two necessa-
rie obseruations, to be seriously considered
of all true feeling Christian hearts :

1

First, how fearefully God is wont to pu-
nish ingratitude and incredulitie.

2

Secondly, from whence all miserie in
the world, as famine, sword, pestilence,
strange diseases, and all euills both of body
and soule proceed.

1

Ingratitude.

Will ye know how seuerely God puni-
sheth the ingratitude and incredulitie of
men ? Surely with spirituall blindnes, a
most terrible and grieuous plague : and
what is that blindnes ? The most fearefull
of all the rest, when for our sinnes God ta-
keth the light of his grace and holy spirit
from vs, and giueth vs not vnderstanding

A most grie-
uous punish-
ment.

hearts, that *we might knowe the time of our vi-
sitation, and the things which pertaine to our
peace.* When men cannot foresee, nor see in
time, neither good nor euill, happines, nor
miserie. Their good they see not before it
be lost and gone, their euills they foresee
not, before they fall vpon them, and light
on their heads, to their irreuocable de-
struction, so that they cannot shun or a-
voide them : and is not this a plague of all
plagues ? What more vnhappy then when

a man hath many good things, and yet seeth them not, nor knoweth them, much lesse can conuert them to his vse and profit? what more fearefull, then when all euils, destructions and miseries, hangeth ouer our heads, yea euen at the doore, and yet we see them not, nor will knowe them that we might escape them? And so was it with the people of the Iewes, (as it is alwaies with wicked men) they had *CHRIST* the Sonne of God, and Sauour among them, and with him all goodnes, eternall saluation, and God himselfe, yet they did not see him, they would not knowe him, they would not belecue in him, before Christ with the kingdome of God and all goodnes departed from them, and all miseries ouerwhelmed them, warres, famine, sword and pestilence, which vtterly destroyed the citie and whole Nation; as *Iosephus* who was present, at that time in the citie during the siege reporteth, that one million perished with the sword, and famine, and after the sacking of that goodly citie (which was so ruinated and laide waste, that there was not left one stone vpon another, so that all that beheld it, euen to this day, may say:

O quam perierer ruina?

How are the ruines ruinated? there were folde for slaves by the *Romanes*, 97000. which were dispersed and scattered into all Nations. So severely did God punish this Natiō for their incredulitie & ingratitude, with blindness, that they could not enioy the graces and fauours which God offered them, nor escape his punishments denounced against them. So fearefull a thing is it to fall into the hands of the living God. O how horrible a punishment is this *Pōrosis Cardhias obduration*, hardnes of hart, and blindness, when God taketh away his grace and light from men, which they refuse, and will not walke therein, and giueth them over to *Sathan* to be blinded, who so darkeneth their cogitations, (as the Apostle speaketh of the Gentiles) that being past feeling, they giue themselves to worke all uncleannes, euen with greedines. And the cause of this *Analgesias* and losse of feeling, the Apostle teacheth to be obstinacie, and perseuerance in sinne against conscience, so that at length they begin *obducere callum*, to growe to hardnes of heart, that as if their conscience were seared with a hotte yron, they are touched with no sence and feeling of their sinnes any more,

Heb. 10.
31.

Ephes. 4.
18, 19.

more, nay the wickednes they commit against the first or second table, they feare not to iest at, and defend, as if it were well done, calling good euill, and euill good. And this is the extreamest degree to perdition, and may well be called, not onely the most greuous of all finnes, but also the cause of all finnes, and a punishment of sinne in this life. *Rom. 11.8*

This the *Apostle* calleth; *Spiritum Cata-nózeos*, Spirit of slumber, eyes that they should not see, and eares that they should not heare. O fearefull estate.

And from whence is so great blindness in the world at this day among such as professe christianitie, that whoredomes, murthers, theft, periuries, horrible swearing and blasphemies, vsurie and oppression, fraude, deceit, and vndermining one of another, and all other sins against conscience, are daily practised without shame or any feeling at all? Surely these are manifest signes of Gods wrath, pursuing vs for our ingratitude and contempt of his graces, giuing vs ouer as incorrigible, vnto the power of Sathan and hardnes of heart. And is not this a miserable blindness, that these sins haue brought vs to the very brincke of

the pit of destruction, and without repentance must needs cast vs shortly therein, and yet we will not see it, that we might auoide the danger, nor the snares the diuell layeth before vs, that we might escape them, but run on still in our wickednes, to our irreuocable ruine, refusing to

Rom. 2. 4. knowe, in this our day, the things which pertaine
5. vnto our peace: but, after the hardnes of our heart that cannot repent, heape still vnto our selues wrath, against the day of wrath. Surely, it is to be feared, that the Lords controuersie, which he hath with this land, is so great as that he had with that sinfull Nation, because there is no truth, nor mercy, nor knowledge of

Hos. 4. 12. God in the Land, by swearing and lying, stealing, and whoring, they breake forth, and blood toucheth blood. The Lord for his infinite mercy sake lighten the darkenes of our mindes, and giue vs feeling and vnderstanding hearts.

Secondly, we are here taught, from whence warres, famine, scarcitie of all things, the sword and strange diseases, pestilence and all euills in the world spring and proceed: namely, for our ingratitude towards God, because we will not knowe the time of our visitation, nor the things that pertaine to our true peace. This gracious visitation

tion began when the Sonne of God tooke our flesh vpon him, and was borne in the world: *through the tender mercy of our God, whereby the day spring from an high hath visited vs,* saith holy Zachariah: which benefite was so great, that all the wit of men and Angells is not able to expresse it sufficiently, and this louing visitation as yet endureth, he ceaseth not still to visite vs: but how little doe we consider thereof? what thankfulness haue we shewed? how little are we bettered thereby? how small is our care to serue him in holines and righteousness all the daies of our life? yet to this very end our Lord and Saviour Iesus Christ visited vs, saith his Apostle, *who gave himselfe for vs that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe, zealous of good workes.* No maruell then that we haue had so many yeares of dearth, vnseasonable weather, horrible tempests, shipwrackes, pestilence, strange diseases, &c. God hath but now begun, he doth in fatherly affection but shake the rodde ouer our heads; our sinnes are the cause, which except we remoue, the effects will not cease, *patientia laesa fit furor,* except he see amendment, his long patience shal be conuerted into the furie of his wrath. Let then

Luc. 1. 78.

Tit. 2. 14.

Ierusalem and the people of the *Iewes*, be a warning vnto vs. Happie is he whom other mens harmes can cause to beware.

The vse.

The vse is, that we applie these things vnto our selues, and learne to be wise by the punishments of others.

A long time now hath the Gospell bene purely preached vnto vs, but with what fruite? How fewe of vs doe acknowledge as we ought, this gracious visitation of the Lord? Where is our obedience, reuerence, and thankfulness due vnto Gods holy word? where is our zeale and loue we owe vnto Gods ministers? where is our reformation of life? How many scoffers are there among vs? How many are there which thinke themselves, in the arrogancie of their spirit, to be wiser then their teachers? How many are there which come rather as criticall carpers and censurers of the Preacher, then fruitfull hearers? What contempt and neglect of the holy exercise of publike prayer, the chiefest dutie of a true Christian, to which God hath made so many sweete promises, and so earnestly commaundeth? How many are there which holde that the whole dutie
of

of a Christian consisteth in hearing onely, without any care to conuert their hearing into knowledge, and their knowledge, into action? How many swinish *Epicures* are there to be found *de grege porci*, which liue rather like hogges then Christians? Shall we thinke that God, the iust reuenger of all impietic, will euer be silent at these and many other finnes, which sorrowe of heart forbiddeth me to vtter? No, no, God will not be mocked, *he is the same*, he changeth not. Let vs therefore yet at length acknowledge the time of our visitation, and let vs consider the season, that it is now time that we should rise from sleepe, for now is our saluation nearer *Rom. 13.* then when we beleued, the night is passed, the *11. 12. 13.* day is at hand, let vs cast away the workes of *vers.* darkenes, and put upon vs the armour of light, so that we walke honestly as in the day, not in gluttonie and drunkennes, strife and enuying. *¶*

Here againe, is seriously to be considered, that Christ mentioneth two daies or times, but very vnlike to each other. Two daies.

The first is the time of grace, wherein we liue; The other the time of wrath and iudgement. To the first time, which is the time present wherein we liue, our Saviour

The time of grace, the time of wrath.

our giueth, three names: he calleth it the *time of our visitation*, the *day of peace*, or which is giuen vs to prouide for our peace: And *our day*. It is called the time of *visitation*, because God in his onely beloued sonne, of his infinite mercy and loue hath visited vs. It is called the *day of peace*, because in it Christ hath with his owne precious blood reconciled vs vnto God, and because we should therein seeke forth *things that pertaine vnto our true peace*. He calleth it *our day*, because our gracious God hath allotted this time for repentance, that we might *giue all diligence to make our calling and election sure, to serue the Lord in righteousness and holines, to lay up treasures in heauen, to labour by repentance to be truly reconciled vnto God, to make prouision for the eternall day in the life to come, which neuer shall haue ende*. He calleth this in the singular number a *day*, because the time of this life is short, but a moment, a vapour, smoke, a dreame, a thought, a thing of nothing, which should moue vs (because the time is short) to worke the more earnestly in the worke of the Lord, to walke the more warily in the way towards heauen, that we may be blamelesse and pure as the sonne of God, when

2. Pet. 1.

10.

Iob. 14.

Phil. 2. 15.

when we shall appeare before him, to labour to
 adorne our soules with vertues, to take heed, *Mar. 13.*
 watch, and pray, for we knowe not when the time *33.*
 is: After the Apostles counsaile, to forget
 that which is behinde, and speedily to endenour
 our selues vnto that which is before, and followe *Phil. 3.*
 hard towards the marke for the price of the *13. 14.*
 high calling of God in Christ Iesus.

Least we fall into the other day, which is *The day of*
 the day of iudgement, the day of wrath, *wrath and*
 which shall be no more called our day, but *Iudgement.*
 the day of the Lord, a day of trouble and heauy-
 nes, a day of destruction and desolation, a day of *Zepan.*
 obscuritie and darkenes, this day of the Lord is *1. 15.*
 great and terrible, who may abide it? *Joel. 2. 11.*

This day, the Lord expresseth in the plu-
 rall number [for the daies shall come vpon
 thee] because the punishments shall be
 great and without end. This day the Lord
 hath ordained for them which contemne
 this present acceptable time of grace, the
 day of saluation, the time of his gracious vi-
 sitation, and refuseth to knowe, in this their
 day, the things that pertaine vnto their peace.

There is none so wicked, but the louing *No man so*
 God, who willeth not the death of a sinner, *wicked but*
 giueth him his day, if he had the grace to *hath his*
 knowe it. *day.*

Thou biting Vsurer, thou beastly whore-
monger, thou bloody murtherer, thou prow-
ling thiefe, thou cruell oppressor, thou co-
uctous Caitiffe, thou swinish Epicure, thou
that livest in enuie, malice, &c.

O consider, in time I say consider, that
the mercifull GOD giueth thee a day: The
day of this life, to provide, by Repentance,
for thy peace, whensoever the Lorde by his
Preachers out of his holy Word, or by his
holy motions, Diuine inspirations, stings
of conscience, &c. knocketh at the dore of
thy heart; Thinke then that this is thy day.

Oh slippe not this occasion: Let not this
time vnfruitfully passe away: Open to this
sweete Guest, least for thy contempt of his
gracious Visitation, thou fall into the dayes
of his fearfull Wrath and terrible indignati-
on. Beholde now is the accepted time, beholde
now is the day of saluation.

But leaving the *Jewes* in their infidelitie
and hardnesse of heart, Let vs come vnto
our selues, (brethren) whom the Lord is
wont many times to visite.

Hee visiteth vs, when by his benefites he
exciteth vs to loue him. Visite vs (saith the
prophet) with thy saluation. Hee visiteth vs,
when he sendeth vnto vs, teachers & mini-
sters

sters of his word, to shew vs the way of Eternall felicitie. So when he raised vp the widowes Sonne from Death, the people glorified GOD, saying, *A great Prophet is raised up among vs, and God hath visited his People,* to whome he sent such a Prophet and teacher of Righteousnes.

He visiteth vs, being secure, carelesse, and nothing bettered by his Worde and benefites, when he chastiseth vs with calamities, crosses and plagues, to the intent hee may recall vs into the way of Righteousnes: Of this Visitation in the person of God, speaketh the princely Prophet; *But if his Children forsake my Lawe, and walke not in my Iudgements: if they breake my Statutes, and keepe not my Commandements: then will I visit their transgressions with the Rod, and their iniquities with Scourges.*

Sometimes he visiteth vs by his preachers, which are his Ambassadors, to deliuer his message vnto vs: Sometimes by giuing vs good Motions and holic Inspirations: Sometime by the examples of others, that beholding before our Eyes their punishments, we should be the more warie how we fall into sinne. For so the Lord saith by his Prophet *Jeremie: When I saw howe that by all* *Ier. 3. 8.*

occasions, rebellious Israel had played the harlot, I cast her away, and gaue her a bill of diuorcement, yet her rebellious sister Iudah was not afraide, but played the harlot also. And thus the Lord greiuously threatneth by his Prophet, that Iudah would not beware by an others harme, and acknowledge Gods visitation in her sisters punishment, as it were seeing fire in her next neighbours roose, according to the prouerbe :

**Tunc tua res agitur paries cum
proximus ardet.**

Horatius.

When fired is thy neighbours wall,

Thou knowest thy danger is not small.

So that there is no wicked man, but one time or other hath a time of visitation, as Ierusalem had her time of visitation by Christs doctrine, examples and miracles : so there is no sinner, at whose heart God sometime doth not knocke, though they doe not all alike receiue his visitation.

After this manner the Lord is wont to visite his people, to whose voice and gracious visitation, many giue so deafe an eare, that they are neither wonne by his benefites,

sites, mollified by his admonitions, moued by his inward inspirations, nor by his plagues and punishments will be reduced into the way of righteousness. Continuall custome in sinne, hath conuerted nature into so obstinate an habite, *vt callos in anima contraxerint.*

(As the prouerbe is) their very hearts are so hard as brawne, altogether insensible in their wickednes. That strong armed man which besiegeth the fort of their hearts, diligently laboureth to stoppe euery passage, that the light of Gods holy spirit cannot peirce into them.

The nature and might of that enemy, is mystically shadowed out by God himselfe, in the description of the monster *Leuiathan*, his scales are like strong shieldes, and are sure sealed, one is set to an other, that no winde may come betweene them. Such as this olde Sepent is, such are his children whom he possesseth: he fortifieth the holde of their heart, as it were with hard scales, that no spiritual artillerie may penetrate the same; lay before them Gods threatnings for sin, the terrors of hell for the reprobate, the ioyes of heauen for the penitent, &c. They are no more moued *quam si parieti loqueris*, then

Iob. 41. 16

then if thou spakest to the Wall, as if Hell and Death had alreadie laide holde and seized vpon them.

2. Chron.
36.16.

The Booke of God, assureth vs that the cause of their captiuitie heretofore, was the contempt of Gods Worde and Prophets, when all the people were miserable caryed away into *Babell*; But they mocked the Messengers of the Lorde, and contemned his Words, and misused his Prophets, untill the wrath of the Lorde arose against his people, and till there was no remedie.

Luc. 13.
34.

And the Sonne of God saith heere, That the cause of their woefull and finall destruction, whereof I haue spoken, was also, because they refused to know the time of their visitation: and therefore persecuted his messengers. And lastly, the Sonne of God himselfe, which he bewailed; *O Ierusalem, Ierusalem, which killest the prophets, & stonest them which are sent vnto thee, how often would I haue gathered thy childrẽ together, as the Hen gathereth her brood vnder her wings, & ye would not.*

But (ô good God) if we compare the sins of England at this day, with the sinnes of the Jewes, how can wee chuse but feare & tremble? Considering that not *Ierusalem* onely, but also *England*, is plunged in as deepe obli-

oblivion of the *Time of her Visitation*, as e-
uet that sinfull Citie was.

Surely (Beloued,) grieve of heart willeth
me to sit still in silence, and with with holie
Ieremie, that my Head were full of water, and
mine eyes a *Fountaine of Teares*, that I might
weepe Day and Night for the sinnes of this
Land: Yet sithe Zeale enforceth mee to
speake, I had rather vse the wordes of a
zealous Preacher, vttered before the great-
est Auditorie in this Land to this purpose,
then insist vpon mine owne heerein. The
Word of God is a reproach vnto men, they
haue no delight in it. And this want of de-
light in the Message, maketh the Messen-
gers to be despised.

Are not Gods Cryers reckoned but as
Cassandraes prophesies? His *Ambassadors*,
worse then *Iustinians* Orators? Yea, no
better then the Filthe and Offscouring of all
things vnto this Day?

Euery cursed *Tobiah* and *Samballat*, is
enuying at our Spirituall buildings: Euery
scoffing *Michol*, maketh a jeast of our prea-
ching: Euery sacrilegious *Ammonite*, is clip-
ping of our garments: Euery presumptu-
ous *Chorah* and *Abiram*, is carping at our
preferment. It is reported in *Ecclesiasticall*

M. G.

W. in a ser.

at Pauls

croffe. An.

1609. fol.

26.

1. Cor. 4.

13.

Nehem. 4.

1.

1. Sam. 10

Num. 16.

histo-

histories, that at what time *Constantine* that worthie Patron of the Church, had inuested the poore distressed Ministers with temporall patrimonies, one was heard to say : *Hodie venenum cecidit in ecclesiam*. But now the Miscreants of this age haue found a remedie for that disease, and haue given vs tryacle ynough to purge out all this poyson, which hath neuer ceased vntill it hath extracted almost bowells and all. What the Palmer-worme *Papist* with his Impropriations ; and after him the *Graf-hopper Atheist* with his prescriptions ; and after him, the *Cankermorme Patron*, with his reseruations ; And last of all, the *Caterpillar Cormorant* with his illusions ; The Patrimonic of the Church like *Pharaoes* goodly kine, hath bene deuoured by ill fauoured, leane, and hungrie *Nunscions*, and made like the descēt of *Nabuchadnezzars* Image, from golde to siluer, from siluer to brasse, from brasse to yron, from yron to claye. Hence it is that the word of God is no more regarded, because the *Messengers* thereof are so much contemned, and the cause of all this is our ingratitude, because we will not knowe the time of our visitation.

If he smote with so dreadfull a iudgement,

Dan. 2.

31.

ment *Ananiah* and *Saphyrah* his wife (saith a worthie and a reuerend Father of our Church) for withholding but part of the Church maintenāce which by themselves was giuen, will he endure for euer, them that take what they neuer gaue? No, no, *Act. 5.* and that shall they knowe, when peradventure it will be too late to be sorrie for it. Did these men see what my selfe haue scene, and diuers yet liuing, which can witness the same as well as I, what twitching torments of a wounded conscience, what hellish gripes of despairing feare, neuer to see the face of God, but to perish for euer with cast awaies, some haue had for detaining but a small portion of such maintenance which now is thought the best cheat that can be caught, happily it would, nay surely it would, except hell and death had already taken possession, abate the lust, and assuage the longing that they haue to deuoure the encouragements of learning, that yet remaine vnspoyled in this land. But what they haue not scene in others, they may feele in themselves too soone, and sharpe, if nothing will perswade them. Thou art dead *O Samaritanite*, that intreatedst thy husband

2. Kings.

4. 16.

to builde for the Prophet a chamber and to furnish it; but thy memorie is blessed with God and man, and a witnes shalt thou be in the day of iudgement, against pullers downe of the houses built by men and women of deuotion and pietie, for the Prophets & children of the Prophets. I speake nothing at this time for breuities sake, of adulterie, and whoredome, swearing, and forswearing, drunkennes and riot, oppression and crueltie, fraude & deceit in buying and selling, which are so common in this land; The Lord be mercifull vnto vs, and giue vs grace betime by vnfained repentance, to auert the heauie wrath of God hanging ouer our heads.

In that which I haue said (brethren) we may behold the fruite that springeth from this poysoned roote of sinne, and what is the reward thereof, how hateful some all wickednes is in the sight of God, which caused him to plucke vp his people whom he had planted, to cast euē downe to hell, them whom he had aduanced, aboue all other Nations, and lifted vp to heauen. This should worke in vs a detestation of sinne, yea by all meanes to flie *from sinne as from a Serpent,*

Serpent, which is the cause of all miserie in *Eccle.*
this life, and of eternall torments in the 21.2.

life to come; from sinne (I say) an euill so full of losse and dammage, so full of shame and confusion, so full of sorrowe and bitterness, full of losse and dammage, because it separateth from God the Soueraigne good of all: which is the greatest losse that may be imagined: *Your sinnes haue separated be-*

*Sinne is full
of losse,
shame, sor-
rowe, and
bitternes.*

I

tweene you and your God. As the widowe and fatherles are exposed to all wrong and oppression, because there are fewe that will stand in their defence, euen as a ship wanting a sterne, Mast, and *Gouernour*, is tossed with the tempest, and at last dashed on the rockes: so the wretched soule, destitute through sinne, of Gods grace, fauour, and protection, is laide open to the waues of temptations, and tossed with the tempests of the diuell, world, and flesh, and finally suffereth horrible shipwracke.

Similes.

Sinne is also full of shame and confusion: for such is the filthines of sinne, in it selfe, that it seeketh corners, walketh masked, and loueth the darkenes: *Qui male agit odit lucem*, he that euill doth hateth the light. Sinne and shame be brothers of one birth. Olde

2

Ioh. 3.

Gen. 3.

Simile.

father *Adam* teacheth, who as soone as he had sinned, sought to hide himselfe from God, and couered himselfe with Figge-tree leaues, euen as they which haue vlcrous and filthie bodies, seeke by all meanes to hide the same, and would not haue their disease knowne: so al wicked liuers, though happily they are not ashamed at their sinfull actions, to be wicked, yet they blush to be reputed wicked. *Diogenes* on a time seeing a young man in a Tauerne running into an inner roome, for that he was ashamed to be scene, called vnto him; *Quo interiorius fugeris, hoc magis eris in popina*, the more thou runnest inward, the farther thou art in the Tauerne. So a wicked man, the more he seeketh to hide himselfe, within himselfe, so much the more is he the same that he is.

3

Aug. conf.

lib. 1. cap.

12.

• Sinne is also full of bitternes & sorrowe; as truely saith S. *Augustine*: *Voluisti domine & verè sic est, vt pena sibi sit omnis animus inordinatus*: Thou wouldest Lord, haue it so, (and indeed so it is) that euery inordinate minde should be a torment vnto it selfe. *Knowe and behold*, (saith *Ieremie* in the person of God) *that it is an euill and a bitter thing.*

thing, that thou hast forsaken the Lord thy God, Ier. 12.
and that my feare is not in thee, saith the Lorde 19.

God of Hosts. As Iob in all his miseries, neuer wanted a Messenger that would bring him euill tidings: So in euery sinne, an euill messenger is euer at hand, which woundeth and tearerh the conscience. Sinne then is like an Harlot, of whom that mirror of wisdom speaketh: *Whoſe Lips droppe like an honeie combe, but her end is bitter as Worme wood, her feete goe downe to death, and her steppes take holde on Hell.* Sinne is like an itching Vlcer, which feeleth a little pleasure whiles it is rubbed, but at last it smarteth the more, and fretteth the Flesh. Sinne is like poysoned Wine, which seemeth pleasant to the taste, but the poyson killeth in the ende.

Simile.

Pro. 5.3.

Sinne like
an itching
Vlcer.

Simile.

This gnawing of conscience, an inseparable companion of sinne, the Lorde threatneth vnto the wiced: *Yee shall flie when none pursueth you.* Againe, *The sound of a Lease shaken, shall chase them away.* Can any thing bee spoken more significantly, to expresse the terrors of a guilty conscience? This plainly proueth if there were nothing else, how full of bitternes and sorrow sinne is: yet in many other respects, the euills that proceed of

Len. 16.

17.

36. vers.

sinne may be considred, because it bringeth eternall punishment; because it weakeneth the powers of the soule; because our desires are accompanied with infinite cares, and troubles: because it onely maketh a separation betweene God and man: it caused the sonne of God to descend from heauen, to be made man, and to suffer the ignominious death of the Crosse, because the haynous enormitie of sinne, was such, that it could be expiated by no other meanes but by the blood of the onely begotten sonne of God. *Timon* that *Misanthrôpos*, and hater of men, being asked why hee so hated all men, answered, *Merito improbos odi; reliquos autem quia improbos non oderunt*. I hate wicked men and that worthilie, and the rest I hate, because they doe not hate wicked men. It was also a saying of *Publius Mimus*: *Tolerabilior est qui mori iubet, quam qui male viuere*. He is more tollerable that commandeth vs to die, then he that willeth vs to liue wickedly. Here ye see that the very Heathen by the light of nature, sawe and taught the horreur and filthines of sinne, and shall doubtles rise in iudgement to our condemnation: which beside the instinct
of

Timon.

Publius.
Mimus.

of nature, haue also the light of Gods word, yet make small conscience of many sinnes which they so detested.

The vse (brethren) of all that I haue said *The vse.* is, that laying before our eyes Gods extreame hatred of sinne, manifested in this wofull ruine and destruction of the people of the Iewes, whom he made a fearefull example of his wrath to all posterities, that we would at length learne to be wise by others harmes, walke more warily, take heede how we offend so great and terrible a God, beware of securitie in our sinnes, and betime betake our selues to repentance: for these iudgements of God, do not onely pertaine vnto them, but much more vnto vs, which by *CHRIST* the *Messias* haue receiued far greater benefits then they did: For as much as the Gospell excelleth the lawe, so far our benefites exceede theirs. This being so, what remaineth, but that we should hearken to the *Apostles* counsaile: *Wherefore we ought Heb. 2. 12.* diligently to giue heede to the things which we haue heard, least at any time we should let them slip, for if the word spokē by Angells was stedfast, and euery transgression and disobedience, receiued a iust recompence of reward, how shall we

G 4

escape

escape which neglect so great salvation? For if the abuse of Gods benefites and their ingratitude brought vpon this people so heauie a destruction: what should not we feare of God the same Iudge, which haue receiued farre greater benefites, and yet are bettered nothing thereby: but still remaine vnthankfull? What should we feare doe I say? Doe we not see the same calamitie and vastation to haue fallen vpon the greatest part of all Christendome at this day?

Once in the flourishing state of the *Romane Empire*, the Christian religion was extended almost through the whole world, but at this day, how small a portion is left, the *barbarous Turke* for our sinnes still encroaching vpon vs? Doe we not here plainely see, the same God, in the same cause, to haue begun the same iudgement among vs? what cause then haue we to hearken to this admonition of the Apostle, *though some of the branches be broken off, and thou being a wilde oline tree, wast graft in for them: be not high minded, for if God spared not the naturall branches, take heede lest he spare not thee.*

Rom. II.

17.20.21.

*Noli altum,
sapere.*

The

The Iewes once were the naturall branches; the legitimate children of God: we were strangers to the testament: they were the naturall branches of the *Olive*, we were but gaffes: if then God dealt so severely with the naturall branches, when they sinned against him: what should we look for which are fallen into the like sinnes? surely, we may iustly feare greater punishments. For so saith the Lord by his *Prophet Ieremie*, *For loe I begin to plague a citie where my name is called upon, and should you goe free? ye shall not goe quit, saith the Lord of hostes.* And for the beating downe of securitie, let vs consider that this miserie fell vpon *Ierusalem* when they were most secure in their sinnes; for when they thought that the heauens had buried in obliuion, the blood of the Prophets, and the cruell death of the sonne of God, then when they least surmised, God raised vp the whole power of the *Romaines*, vnder the conduct of *Vespasian* and *Hadrian*, which vtterly subverted the *Cittie Ierusalem*, with fiftie other fenced *Cities*, and eight hundred fourescore and fve walled Townes of the kingdome of *Iuda*, in which they left

Vide Dione
Cassi in vita
Hadriani.

Luc. 12.
19.

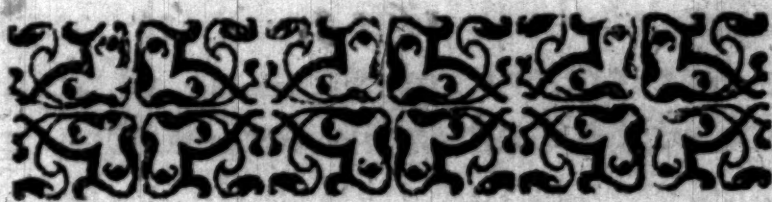
scarce one foote of the wall standing. Gods vengeance was neuer so neare the rich man, as when he was most secure; and vaunted to himselfe, when he saide to his soule; *Soule, thou hast much goods layed up in store for many yeares: lye at ease, eate, drinke, and be merrie.* Scarce had he vttered, or conceiued in minde this thought, before he heard this voyce: *O foole, this night will they fetch away thy soule from thee, whose then shall those things be which thou hast provided?*

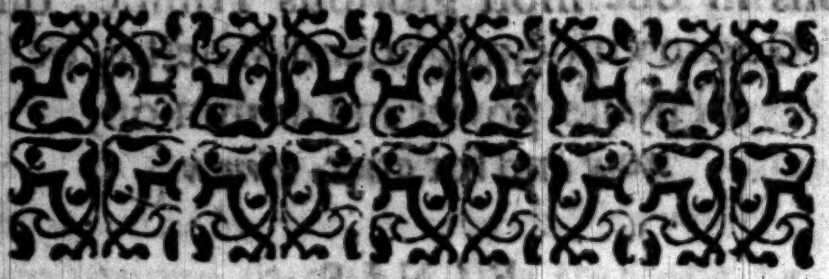
Ioh. 9. 4.

Let vs therefore (beloued) hauing alwaies these examples before our eyes, begin yet at last to be wise by others harmes, and this present opportunitie of repentance which God in his mercy hath lent vs, let vs not suffer vnfruitfully to passe away, let vs neuer forget this saying of our Lord: *The Night commeth when none can worke:* but while the day of saluation lasteth, while the Iudge himselfe most lovingly calleth vs, and offereth his free grace and mercy vnto vs, flie chearefully vnto him in serious repentance, studying to serue him, in holines and righteousness all the daies of our life. Which God graunt
for

for his infinite mercy sake, to whom with
the Sonne and the holy Ghost, three per-
sons in one most glorious Trinitie, one
God in vnitic, might, and Maiestie, be
all praise, power and dominion,
now and for euer, *Amen.*

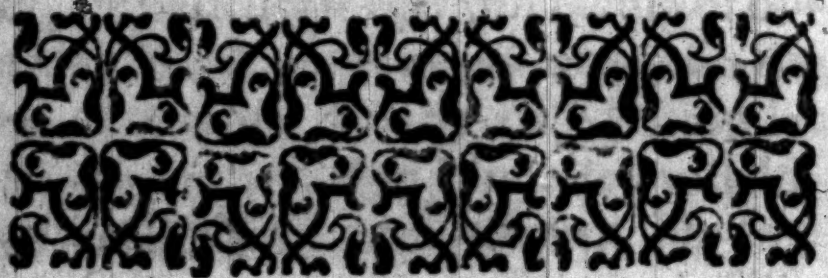
FINIS.





LONDON,
Printed by Thomas Creede, for
Arthur Iohnson, dwelling neere the great
North doore of S. Paules Church, at
the signe of the white Horse.

1613.



for
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for
at